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THE MISSIONARY HERALD.

VOL. XC. — OCTOBER, 1894. — No. X.

WE present to our readers not only the receipts for the month of August, but also for our whole year. These figures will prove food for very prayerful thought.

	August, 1893.	August, 1894.
Regular donations	\$51,787.39	\$39,056.53
Donations for special objects, aside from the debt	4,976.06	9,235.97
Legacies	22,266.76	23,312.03
Total	\$79,030.21	\$71,604.53

The donations in August for the debt, not included in the above, were \$1,409.52.

	Twelve months to August 31, 1893.	Twelve months to August 31, 1894.
Regular donations	\$415,676.62	\$385,150.44*
Donations for special objects, aside from the debt	67,511.16	60,187.18
Legacies	146,759.00	183,768.51
Total	\$629,946.78	\$629,106.13

* Not including special contributions of \$37,770.63 for the debt of September 1, 1893 (\$88,318.73).

Decrease in regular donations, \$33,768.73; in special donations, \$7,323.98; increase in legacies, \$37,009.51; net loss, twelve months, to August 31, 1894, \$4,083.20.

Debt of September 1, 1893	\$88,318.73
Received in twelve months to August 31, 1894	37,770.63

Balance of the debt of last year, unpaid August 31 . . . \$50,548.10

It will be seen from the above figures that the net loss in our receipts from all sources is a little over \$800 as compared with the previous year. The loss in donations from the churches and individuals, for our regular work, is very much larger and occasions much solicitude. It will be noted, however, that during this year nearly \$38,000 has been contributed for the debt of last year. This, with our other receipts, has made an increase of above \$30,000 over the receipts of the previous year. Using, as we have, the utmost care during all the year, we still are compelled to report the debt largely increased, and the burden which our work is bearing very heavy. We invite our readers to carefully consider an article on page 408 of this number of the *Herald* entitled "The Question for the Meeting at Madison." Its clear revelation of the debt-laden problem we have to solve ought to move every heart, and we believe it will arouse our churches to large and generous gifts. Shall we not all unite in such freewill offerings to relieve this burden of debt as shall make our coming Annual Meeting a memorable one in its message to the churches, assuring the workers abroad that a debt shall not afflict us, and that we shall go forward in our work with new courage and cheering hope?

AT the recent meeting of the Congregational Union of Nova Scotia and New Brunswick the principal portion of one session was devoted to the consideration of foreign missions. A letter was read from the Home Secretary of the American Board and a spirited address was made by Rev. Dr. G. R. W. Scott, who was providentially present. The Union responded by a cordial resolution expressing deep sympathy with the work of the Board and the hope that the Maritime Congregational Churches would be more and more interested in this worldwide enterprise. We cordially respond to the hearty expressions of confidence and appreciation sent by the Union.

AN incident reported in a private letter just received from India furnishes a good illustration of the impression made by our missionaries upon the natives who do not openly accept the Christian faith. A missionary lady received a call from a wealthy Hindu friend who spoke to her of the great improvement in her health resulting from a brief stay at a distant sanitarium. "Will you not go again?" he asked. "Oh, no," she replied, "it costs too much." "But," said he, "what is cost, if it spares your life for five or six years to work here and do good as you do?" After a while the gentleman said: "When you want to go again, you let me know what it will cost and I will give you the amount." At the close of the call and when entering his carriage this wealthy Hindu said to the husband of the missionary lady: "Remember and send to me if your wife needs to go to the sanitarium. I can give money for such an object." It is much to know that the judgments and hearts of thousands of Hindus commend the work that is done among them by Christian missionaries, while the chains of caste and social custom keep them from accepting the Christian faith.

THERE are some forces at work in society which the people of the world cannot understand and which they never allow for. When Captain Cook on his voyage among the Pacific Islands wrote of a suggested attempt to establish a Christian mission among those islands that "it is very unlikely that any measure of this kind would be seriously thought of, as it can serve neither the purpose of public ambition nor private avarice; and without such inducement I may pronounce that it will never be undertaken," he little knew the Christian spirit which would animate Williams and Patteson and Paton and Snow and Sturges and Doane and Logan, not to mention others among the living. Public ambition and private avarice are mighty motives, which have led to many great enterprises; but there is no motive so constraining as that based on the love of Christ and loyalty to His Kingdom, and it will lead to undertakings which otherwise would be unattempted. What Captain Cook was sure would never be done has been accomplished gloriously in the eyes of all the world.

EVERY year missionaries find one of their chief perplexities in helping Christians to obtain suitable and profitable work. Hence most missions are developing some kind of industrial schools. The American Lutheran Mission at Guntur in Eastern India has an industrial school for various kinds of needlework, which sent an exhibit to the World's Fair. It was managed by a young lady who is a friend of that mission, and who made the exhibit a great success. All the articles sent were sold and 180 orders were received for more articles.

WE regret to say that a dispatch has been received from Turkey stating that the native professors at Aintab and Marash have been arrested on suspicion of being concerned in insurrectionary movements, although no definite charges have been made against them. Certainly no proof has been presented of their guilt and the charges seem incredible. But the Turkish government abounds in suspicions. The arrests of these native professors may prevent the opening of the College at Aintab, for the fall term, and this may be one reason why the arrests come at just this time. We are glad to learn that our government at Washington has instructed the United States Minister to investigate the case immediately, and that the Secretary of the Legation will proceed at once to Aintab to inquire into matters and to see that justice is done.

THERE is something both ludicrous and pathetic in the tone of the non-Christian publications, both of our own and foreign lands, when they treat upon the "failure of missions." Nothing can be clearer than that these labored arguments to prove their point reveal a conviction that missionary work is moving forward — surely, if slowly. The non-Christian papers of India, for instance, descant upon the folly of the attempt made by Christian missionaries, but their spasms of fear and their frantic appeals to their adherents to stamp out the hated religion, their graphic delineations of the way in which Christianity is insinuating itself among the Hindu people, their clamor for reform in their own religious communities, all show that they are convinced that Christianity is making serious inroads within their country. In our own country, a Hindu has sought in the pages of *The Forum* to answer his own question, "Why have Christian Missions failed in India?" His reply is based largely on the assumption that they were bound to fail because of the intrinsic superiority of Hinduism. As to the question of fact, whether they have failed or not, the article itself unwittingly furnishes evidence that there has been no failure. The very reforms which have taken place in India among the non-Christians are largely the result of Christian missions. Dr. Wherry, of Chicago, in an article in *The Missionary Review of the World*, well says: "India is turning away from the 'impersonal essence' to a personal God, a prayer-hearing God, and many who have not espoused Christianity have learned to reverence the pure and holy Christ of the Gospels. With a Protestant church numbering 600,000 members, with adherents enough to make 1,000,000 souls; with 1,000,000 Roman Catholic Christians, besides many thousand Syrian and European Christians resident in India; with a force of 800 European and 3,000 native preachers and teachers; with schools and colleges for boys and girls containing over 300,000 pupils; with half a score of Bible and Tract societies publishing millions of pages of Christian books; with the trend of India's thought in monotheistic channels, it is hardly true that Christian missions have failed in India."

MR. AND MRS. GULICK and their associates in the Girls' School at San Sebastian, Spain, have been greatly cheered by the brilliant success achieved by their pupils in the examinations before the National Institute, at which higher marks than ever before were obtained, four of the girls receiving the degree of Bachelor of Arts. The high rank held by the pupils of this Protestant school has made a deep impression upon those who have hitherto hindered and derided its work.

PROBABLY no city in the world has had a more remarkable growth than Johannesburg in the South African republic. Starting from nothing in 1886, it is now a large and well-built city, having in 1892 over 40,000 inhabitants. Its streets have a length of eighty-five miles and are broad and regularly laid out, the taxable valuation of the immovable property being over \$15,000,000. Almost everything necessary to the enjoyment of life can be found there. The city is said to be more than 5,000 feet above the level of the sea and is located on the "Witwatersrand," a reef which is marvelously productive of gold. Hither come workmen from all parts of the world seeking their fortunes. Our special interest in this city arises from the fact that so many of the Zulus from Natal and along the coast, many of them Christians who have been trained in our mission schools, have gone to Johannesburg to work in the mines. We trust our readers have not overlooked the letters of Mr. Goodenough from this new city, in recent numbers of the *Herald*. The Editor has just received a letter from Johannesburg from a person unknown here, but who writes in enthusiastic terms of the good work accomplished by Mr. and Mrs. Goodenough for their people. The writer says: "We have a nice chapel, about one mile from the Market Square. If you could see us on Sunday afternoon, you would see about 300 of Natal Zulu people packed into it. After the afternoon service most of us go up to the Market Square, where we hold our open-air meeting, and it is a great crowd of black faces we have there. The people on the Square help us in our collections, and last Sunday they gave us twenty-two shillings sixpence, in spite of our black looks and their laughter at our being believers in Jesus. But then we black people help out our own collection for the big chapel." The generosity of these Zulus is certainly remarkable, for they have carried through their project of building a church. This unknown correspondent says: "My black mates gave £25 one Sunday afternoon and made it up with promises to £50 before the day was gone, and in three months from that time they had given about £150 (\$750). Truly God touched our hearts. Now we want another chapel at the other end of the town in what we call 'the location'; but where is the money coming from?" While this good brother in his communication evidently wants help, his chief motive seems to be to express the joy and thankfulness of his people for the good work that has been begun among them by Mr. and Mrs. Goodenough. There are said to be thousands of natives of Natal in Johannesburg, one mine employing 1,800 black men, and another 2,000. It is a great delight to these Zulus to be spoken to in their own tongue, and they listen attentively, often more attentively than they did when at their homes.

GREAT surprise has been expressed at the action, reported some time since, of the Roman Catholic missionaries in Uganda in declaring openly in favor of the circulation of the Holy Scriptures. They recognize the necessity of doing this in view of the power of the Word which has been distributed by the English missionaries. A writer in *The Church Missionary Intelligencer* now reports that Monseigneur LeRoy, head of the French Mission on the Congo, has taken the same ground, and that Roman Catholic missionaries are more and more acknowledging the Book as a marvelous instrument of the Propaganda. Mgr. LeRoy, it seems, advocates the establishment by Roman Catholics of societies similar to the Bible and Tract societies of Protestantism.

REFERENCE to an earthquake which occurred at Tōkyō, Japan, June 20, was inadvertently omitted in our pages last month. Though the work of the American Board in that city is not as extensive as in Kyōto, it is still an important post. Dr. Greene is the only resident foreign missionary connected with our Board, but there are eight Kumi-ai churches and twenty-eight places for stated preaching which have Tōkyō as their centre. The earthquake, which was felt throughout the district, seriously injured several of the buildings connected with the Episcopal and Presbyterian missions. Chimneys of the houses were kept swaying for about four and a half minutes. Several Japanese were killed, but, so far as reported, no foreigners. Dr. Greene reports that damage to the premises occupied by himself and family was comparatively slight. Letters and papers from Japan indicate the utmost enthusiasm among the people in undertaking the war with China, and their reported victory at Ping Yang on September 16 will doubtless intensify the warlike spirit.

GRATIFYING reports continue to come from Ponape as to the condition of affairs among the people on that island. A letter dated May 24 from Mr. Henry Nanapei speaks cheerily of the prospects. The new Spanish governor seems to be acting in a wise and generous way, and, although no change has taken place in regard to the return of white missionaries, the native Christians are free from molestation in their religious life.

A RECENT judgment passed by a Parsee magistrate of Bombay strikes one as quite remarkable. The case as reported in *Harvest Field* was that of a man who assaulted a European evangelist who was passing through a street in a disreputable quarter of the city, repeating passages of Scripture, such as "Be sure your sin will find you out." This so enraged one of the sinners that he twice knocked down the man who was quoting these passages. He was arrested for the assault but was acquitted by the Parsee magistrate, and here is a copy of the finding of this judge: "The particular text recited on this occasion was 'Be sure your sins will find you out,' which in other words means that you will go to hell; and nobody who hears such prophecy about himself, proclaimed in the public street and in the presence of his friends, could hold his hands from assaulting the man who thus provokes him. I therefore think that the assault was committed under provocation and the accused must be discharged." It is singular that a man who so well interpreted the text of Scripture should not have had a better idea of justice.

WHILE some Armenians who have come to the United States have fancied that the condition of their people in Asiatic Turkey might be improved by insurrection against the Turkish government, others whose business success has shown them to be men of good judgment have seen a better way to benefit their people. They recognize the fact that a wider and more thorough education is the best practicable help toward the present and future prosperity of their countrymen, and it will be seen by donations acknowledged in this number of the *Missionary Herald* that several of them have contributed generously for Euphrates College at Harpoot, which is doing such noble work for Eastern Turkey as well as for the empire. These gifts show that there are many generous as well as prosperous Armenians settled in various sections of the United States.

SOME representatives of Armenia College in Harpoot are shown in the photo-engraving below. In the centre is Dr. H. N. Barnum, who at present is assisting Dr. Wheeler in the administration of the college, and sitting beside him are the



native professors and teachers. Standing in the rear row are the members of the last senior class. In the college report recently received Dr. Barnum says: "We never lose sight of the fact that the one aim of the college is not so much the training of the mind as the heart, the building up of such a Christian character as shall best fit the pupils to become useful members of society; and it is

gratifying to see steady progress in this direction. Several of the young men are looking forward to the ministry."

IN the beautiful cemetery at Springfield, Mass., there may now be seen a plain marble shaft, with an appropriate inscription, over the grave of Rev. Aldin Grout. A most interesting fact connected with this monument is that it was erected by the gifts of Zulus in South Africa with whom Mr. Grout lived and labored for thirty-six years. It is a custom among the Zulus, when a friend leaves them not to return, to present him with what is called "grave money," to be used in procuring a suitable burial. When Mr. and Mrs. Grout returned from Natal in 1870 such a gift was made to them by the Zulus of Umvoti. This sum was sufficient to meet the funeral expenses of Mr. Grout and also to erect this comely monument at Springfield.

ON June 23 last the Moravian vessel, *The Harmony*, sailed from London docks for the 125th annual voyage to Labrador. Since 1770, eleven different ships have been employed in this missionary service, four of them bearing the name of *The Harmony*. The last vessel was built in 1861, and she has made thirty-four voyages and under one captain, Henry Linklater. During a hundred years of voyages these missionary vessels, though sailing to a dangerous coast, have had no serious accident. The vessel carries on a barter traffic, furnishing goods to the natives in exchange for their furs, fish, and oil. The profits are used solely for the support of the mission, and not for private gain. In this way the vessel is of the greatest service to the poor people, who have often been saved from starvation by the timely aid it has afforded.

IT is gratifying to learn by an official statement from the authorities at Canton that that city is now free from the ravages of the "black plague" which has destroyed so many thousands of lives. Dr. and Mrs. Hager and Miss Cheney, who are now on their way to Canton, will find nothing to hinder their engaging at once in missionary work.

THE actual state of war which exists between China and Japan, and especially the many rumors which are afloat concerning the progress of the campaign, naturally cause some anxiety on the part of the friends of missionaries who are in either empire. We are glad to state that, so far as appears, none of our missionaries and none of those who are thoroughly posted on the present state of affairs apprehend any serious danger. The Chinese government has issued strict orders to all its officials that special protection should be afforded to missionaries, and as they are well aware that it will be for their interests to avoid complications with foreign governments they will doubtless use their best endeavor to protect foreigners. The attention of the people will naturally be much diverted from the spiritual message brought them, and the work of our missionaries will be made more difficult; but apart from this we need not be anxious for them. Several missionary families are now or will soon be on their way to China, and a cable dispatch from Peking, received September 6, gave assurance that there was no need of delay in their coming. It is a time for special prayer that God would overrule this conflict between the two great nations in the interests of his Kingdom.

THE QUESTION FOR THE MEETING AT MADISON.

THE approaching Annual Meeting of the Board promises to be one of unusual interest. It is the desire of the friends who will welcome the Board at Madison to make this the great missionary gathering of the Northwest, and a large attendance from the churches of that section is expected. While anticipating no divisions of sentiment and no exciting discussions, there will yet be much to give point to the deliberations. The retirement of the Senior Foreign Secretary after twenty-nine years of service, with his review of what has been accomplished in the missionary world during these years, will be a notable feature of the meeting. The choice of a successor to Dr. Clark, and the reorganization of the Prudential Committee in three classes, according to the plan agreed upon last year, are business matters of special importance. The expected presence of Mr. Moody in Madison, holding evangelistic services both before and after the meeting, seeking to carry the fervor of such services into the sessions of the Board, will doubtless serve to make the Eighty-fifth Annual Meeting a most memorable one. May the Spirit of God, with anointing power, rest upon the assembly!

Whatever else is done or not done at this meeting, there is one question which should come to the front, and to which a clear answer should be made. Put in plain terms that question is: Shall the Board have an increase in its annual income of not less than \$75,000, or shall it withdraw from one or more of its mission fields? There is no third course to be suggested, unless it be to go on increasing our debt by \$70,000 or \$80,000 a year. But this would be sheer recklessness, and no *prudential* committee and no corporate body of wise men could favor any long-continued expenditure so far beyond income. The Treasurer will report at Madison that the cost of our missions for the past year, — despite the utmost economy and the reduction of appropriations to such an extent that the missions have cried out in sharpest distress, — the cost has exceeded the income by \$65,689.40. The previous year there was a still more unfavorable showing. The cost of the missions now in hand *cannot* be reduced; indeed, they cannot live long on the present rate of supplies.

While we are writing there is a case before the Prudential Committee which may be taken as typical. A training seminary, which is a central point in one of our missions and its hope for furnishing preachers and teachers for the wide field in which it is located, has been closed for a few months because the grant made it was insufficient. The missionaries who have been sent from this country to have charge of this school are at their posts, ready for service. Shall their hands be tied? The pupils they have gathered, shall they be scattered, and the whole work of the mission receive a permanent setback for want of the comparatively small sum of \$400 necessary to carry on the institution for the remainder of the year? A longer closing threatened disastrous results, and the mission could not believe that the needed grant would be denied them; and so they voted to open the Seminary in August, and they send their request for the \$400. What shall the Prudential Committee do? To make the grant is to give what they do not have to give. It just increases the debt by \$400. If this were the only case of the kind, it were easily managed; but when similar needs are presented from all

our missions which mount up in the aggregate to tens of thousands of dollars, a halt must be called.

A crisis has come. The Board must face the question whether it will sustain or withdraw from its missions. For two years the Prudential Committee has gone on in hope, trusting for an increase in receipts, charging the missions to exercise patience while they curtailed in every practicable way their expenses. But notwithstanding all efforts, once and again a deficit has to be reported until we now have upon our hands a debt of \$116,237.56. What shall be done? It will not be fair for the Board to meet and adjourn without taking decided action on this subject. Either let it instruct its Committee to curtail work in the mission field, or else let it make provision, not simply by resolution but in some definite and practical way, to increase the annual income by such an amount as shall meet the necessities of the case. It would be a doleful thing, indeed, to have to discuss which of the missions of the Board could be dropped and its missionaries ordered home. Shall it be the three missions in Africa, costing together about \$55,000; or the Marathi Mission or the Madura Mission, each costing not far from the same sum? A proposal to drop any of these missions would doubtless be instantly met by a unanimous and somewhat indignant cry of No! No! Yet let it be clearly understood that the only alternative to such a proposition is the raising of an additional \$75,000 a year for the maintenance of these missions, even on the present reduced scale. To give our missions what they need for the proper expansion of their work and to meet the growing necessities of the several fields, this additional amount should be not less than \$150,000. How shall this added sum be secured, not to speak of the debt? An answer must be given at Madison: for without a practical answer the meeting, whatever may be said of its intellectual or spiritual quality, will fail of its true end. Let it be the prayer of every friend of missions that the spirit of love and joy and self-sacrifice, the very spirit of Jesus Christ our Lord, may so dwell in the hearts of God's people as they come together that they shall devise liberal things and by liberal things shall stand. Mere resolutions will not now suffice.

THE WAR IN KOREA.—ITS CAUSES AND THE PRESENT OUTLOOK.

BY REV. J. D. DAVIS, KYOTO.

IN 1873 the Korean authorities of the port of Fusan offered a gross insult to the Japanese official stationed there. Japan at once addressed an official inquiry to the Chinese government as to whether Korea was a dependency of China, intimating that in that case Japan would demand reparation from China for the insult she had received. China repudiated all responsibility for the acts of Korea; and as a result Japan negotiated a treaty with Korea, in which the latter was recognized as an independent State.

In 1882 Japan secured the right to station troops in Korea for the protection of the Japanese in that country. By the treaty between Japan and China in 1885 it was agreed that in case of disturbances in Korea if either Power should wish to send troops for the protection of its citizens residing there, notice of its intention to do so should first be given to the other Power.

Misgovernment and extortion have existed a long time in Korea, but under the Ming dynasty, during the last ten years, these evils have been greater than ever before. The tenure of office of the local officials has been changed from three years to one year, and so each official has had to increase his vicious plundering in order to "feather his nest" in one year. In the spring of 1894 a popular uprising took place against this extortion and misrule under the name of the Togaku-to party. The people, especially in the southern part of the empire, arose en masse, seized fortresses, arms, and stores, drove out the garrisons, and took possession of the city. The cruel officers who had oppressed them were put to death, with their families. The force which was sent from the capital was routed by the rebels and it seemed as if a majority of the people were in sympathy with the insurrection. The Korean government then asked China to send troops to quell the insurrection, and China sent some thousands of soldiers, notifying Japan of this fact after they were sent. On the arrival of these Chinese troops the Korean insurgents dispersed, the leaders fleeing to mountain fastnesses and their followers going back to their farms.

Japan at once gave notice of her intention of sending troops to Korea to protect her citizens there, and sent four or five thousand men to the peninsula. It is evident, however, that Japan expected that the affair would assume larger proportions than simply the protection of the Japanese residing in Korea. She at once mobilized a large force and sent over artillery, cavalry, ships, and munitions of war, and food supplies. She also seized the strategic points on the river and on the mountains around the capital. The next move of Japan was to try to induce China to coöperate with her in securing a complete reformation of the abuses in the Korean government. China replied with a refusal and with a demand that Japan should withdraw her troops from Korea.

Japan then treated directly with Korea in regard to reforms and the latter consented, and appointed a commission of fifteen of her leading men to take the matter in hand. This commission met with the Japanese minister and they agreed upon a thorough system of reform. But when the time came for a written pledge from the Korean authorities they sent a communication rejecting the whole plan in a most insulting manner. One insulting message followed another until, about July 20, Mr. Otori, the Japanese minister, went to the palace to seek a personal interview with the king. While on his way his escort was fired upon by the Korean troops. The king expressed his regret that the advice of Japan had not been adopted by his government. At the request of the king, his father, the Tai-Won-Kun, who is in favor of reforms, was escorted to the palace and proclaimed regent. Japan at once determined to prevent the landing of any more Chinese troops in Korea, with the result which is now known to the world.

On the first day of August Japan issued an imperial rescript formally declaring war with China, in which she charges China with "a conspicuous want of good faith in her conduct toward this country in connection with the Korean affair." She also charges China with secretly endeavoring to prevent Korea from carrying out reforms which Japan had proposed, and of making warlike preparations on land and on sea, and with opening fire on Japanese ships in Korean waters.

The desire of the present government of Japan for something which will unite the contending and opposing factions of the Island Empire may be a deeper and more real cause of the war than any of those mentioned in the imperial rescript. Another powerful motive with Japan is doubtless the desire to show to the Western nations that she has superior prowess and that she has advanced far enough to be received by the Western nations on terms of equality. Japan also justly feels that if China holds and controls Korea, her own peace and prosperity will be jeopardized.

It is difficult to forecast the result of the conflict. Japan is facing the twentieth century and China is facing the ages before Christ. On the sea Japan will probably be easily victorious, also on land with anything like equal numbers; but in a protracted land contest in Korea she may be overwhelmed with numbers from China. The fact that Japanese citizens have come forward with a loan of 80,000,000 yen to their government, without interest, is a proof of the spirit which incites the Japanese people in this contest. Even the private soldiers from Japan have an *esprit de corps* and an intense national pride which will help to make them invincible. On the other hand it may be doubtful if China has either the power to unify or mobilize or support a large army. Indeed it is doubtful if the masses in China are loyal enough to the present Manchu dynasty to allow a long and tedious war to go on without internal rebellion and perhaps revolution.

Japan does not seek to subjugate Korea, but to secure her independence and also thorough reform in the administration of her government. May God grant that the bloodshed, suffering, and death incident to this war shall be the means in his hands of hastening the coming of Christ's kingdom in these three empires of the East!

THE ANNUAL MEETING OF THE JAPAN MISSION.

BY REV. OTIS CARY, OF OSAKA, JAPAN.

MISSIONS vary as much as countries in their systems of government. Those of the Roman Catholics might be likened to monarchies, while some of those conducted by Protestants are almost anarchical, since each missionary pursues his own chosen methods without thinking it necessary to seek the approval of his associates. Between these extremes are those missions in which each station (that is, the missionaries living in the same city) is an autonomous unit, and those where the whole mission decides all the more important questions concerning the use of funds and the methods of operation. Differences of numbers, location, ecclesiastical theories, etc., may determine which system shall be chosen.

The Japan Mission of the American Board has always been conducted under the last of the methods above mentioned. While individual missionaries and stations are allowed considerable liberty in minor matters, they are expected to conform to the general policy and to the regulations adopted by the whole body. No missionary takes up residence in a new city without the approval of the mission, and his work is carried on in consultation with the members of his station.

Those who contribute to the funds of the Board may not be uninterested in tracing the method by which they are distributed and used. Shortly before the

annual meeting of the mission each station prepares its estimates, placing under such items as "Evangelistic Work," "Girls' School," "Aid to Theological Students," etc., the amounts of money that are required for the various departments of work. It is not easy to tell in June what will be needed during the year commencing with the next January; and since estimates must be made out in gold, while the payments are in silver, the uncertainty of exchange adds to the difficulty of the calculation. In June, 1894, one dollar in gold will bring nearly two in silver; but who can prophesy concerning the average rate for 1895?

The estimates of the different stations, together with those of certain committees, are placed in the hands of the finance committee of the mission. There has previously come from the rooms of the American Board a statement of the sum which the mission may hope to receive during the coming year. A comparison of this sum with that of the combined estimates is discouraging because the latter is so much in excess of the former. As in Pharaoh's dream, the fat kine must find room within the lean; and the finance committee of the mission must devise some way by which the feat may be accomplished. When its report is brought in many of the items are sure to give rise to considerable discussion, leading to some changes. The list of estimates as finally adopted is forwarded to Boston, where the sums desired are granted, refused, or reduced by the Prudential Committee. Whatever money is finally obtained is put to the credit of the different funds, to be drawn upon by the proper persons, the accounts being subject to audits by committees of the individual stations and afterward by one representing the whole mission.

It is evident that the annual meeting holds an important place in the conduct of the work; for in it are decided not only these financial questions but such others as the location of missionaries, methods of coöperation with the Japanese churches, and all those affecting the general policy of the mission. The usefulness of the meeting is not confined to its legislation. Ministers in America who can attend meetings of conferences, associations, Congregational clubs, or perhaps some of the great religious conventions, can hardly appreciate the loss that would come to the men and women of these distant stations if they were deprived of this one meeting of the year.

In the annual meeting for 1894, held at Kōbe July 5-13, all were impressed by the fact that our numbers had been greatly reduced. Two who met with us a year before and who, though designated as "employees," were practically members of the mission had been called from their earthly labors; another has for months been a patient sufferer awaiting the summons that calls her hence, while many have been obliged by ill-health to join those whose length of service had entitled them to a vacation in America.

Financial problems occupied a large part of the time, much of the interest centring about the estimates for the evangelistic fund, which is used for missionary tours, tracts, rents of preaching places, and the salaries of evangelists. The estimates of the different stations were written on a blackboard, that all might see just what had been thought necessary. The whole amounted to \$14,000. There was some doubt as to the meaning of the instructions from Boston, and one interpretation seemed to make it necessary that this item should be reduced by one half. Though in attempts to elucidate the problem the board was covered

with other sets of figures, they gave but little help. One after another the stations offered to have sums varying from \$50 to \$200 cut off from the previous requests, but this made a change of only a little over \$1,000 in all. One missionary contended that if the amount at his disposal were seriously reduced it would so diminish his ability to make tours, and thus his power for usefulness, that he would not be worth his salary. Others who are chiefly engaged in direct evangelistic work would be similarly hampered. After staring for two or three sessions at the insolvable problem the mission felt compelled to leave it as it was, hoping that the Board would put a favorable interpretation upon its instructions instead of compelling us to do what is contrary to all the arithmetical rules of which a missionary dares to have any knowledge.

At the meeting of 1893 the question whether it was advisable to discontinue the grant-in-aid to the Missionary Society of the Kumi-ai churches had caused much discussion and difference of opinion. This year the matter came up under such different circumstances as led to a nearly unanimous vote that in a letter to be sent to the churches there should be included a recommendation that the society should at an early day become independent of foreign aid. Arrangements were also made for the preparation of a paper, to be presented to those evangelists and theological students who are supported by the funds of the Board, which should call their attention to the fact that such money could not be consistently accepted by those who were not in accord with the great fundamental truths of Christianity as held by those who contributed it.

The mission felt compelled to ask that five single ladies be sent to recruit the ranks so diminished by death and sickness. For a year and a half there have been no additions to the force. It is evident that with the losses that come from time to time the mission must have reinforcements or else prepare for gradual extinction. The request for ladies shows that we do not consider that the work of missionaries has yet been accomplished; yet, in view of present perplexities in Japan and the financial stress in America, it was deemed inadvisable at this time to ask that any new families be sent to our relief.

The annual sermon preached by Rev. W. H. Noyes from Amos 3:8 was full of suggestive and inspiring thoughts. A memorial service in remembrance of Mrs. Luther H. Gulick, whose funeral had occurred under circumstances that had prevented a general attendance, the meeting of the Christian Endeavor Society that includes the children of the mission, the communion service, and the daily devotional meetings, all brought their messages of comfort, hope, and Christian fellowship. The missionaries from other stations took possession, as in former years, of the dormitories of Kōbe College. Though the regular sessions occupied five or six hours of each day and committee meetings took much of the remaining time, there were at meals and at the intervals between sessions opportunities for strengthening the bonds of fellowship and sympathy which are so important for preserving the unity of the mission.

MEDICAL WORK IN THE ZULU MISSION.

BY BURT N. BRIDGMAN, M.D., OF AMANZIMTOTE.

THOSE who have followed the history of the Zulu Mission will remember that since the time of that honored pioneer, Dr. Adams, — some thirty-four years ago, — up to 1893, no medical missionary work has been carried on in this field. But the memory of Dr. Adams and his skill still lives in the hearts of many of the older native residents, as their fond allusions to him and his work so frequently attest. Such an influence as his, attained through the help of medical science and surviving such a period of years, gives hope and courage to those taking up anew this department of missionary effort so long neglected among this people.

Arriving at this station a little over a year ago, a knowledge of the Zulus and their language, acquired in boyhood days, enabled the writer to commence at once to treat and visit the sick. While settling in our new home, one of the back rooms of our house served the purpose of a consulting, drug, or operating room, as the case might require; but in the course of two or three months, a one-room shanty not far distant having been secured and repaired, the medical department moved into its first regular quarters, which have been occupied up to the present time.

But to-day I am happy to report that a new brick dispensary building is almost completed, which with its waiting, consulting, drug, and operating rooms will meet every need so far as those patients who are able to walk to and from their homes are concerned.

During the past year we have been most fortunate in securing the services of Dr. John Nembula, who has daily devoted a part of his time to assisting us in this work. Dr. Nembula, who is a son of one of the early Zulu converts of this mission, went to America several years ago, and after obtaining a preliminary education finally graduated in regular course from the Rush Medical College in Chicago, and since his return to this his native land has proved a valuable worker and teacher in the American Zulu Mission; and it is hoped that his services may be permanently secured for the medical work here, for which he is so well suited.

In our daily work the greater part of every forenoon is spent in the dispensary, treating cases and compounding medicines. Any who are too ill to come to us are visited at their homes in the early morning or afternoon. Each patient is given a small card bearing his name, dispensary number, and date on one side, with an appropriate Scripture text on the other. In talking with the patients, discussions frequently arise concerning their superstitious notions of disease. How important it is to uproot and overcome these superstitions may in a measure be explained by the fact that the religious rites and beliefs of the Zulus are wonderfully combined with and dependent upon their false ideas concerning sickness, and especially as to its causes. Even the most ordinary ailments are attributed to some strong medicine or charm employed against one by an enemy. A girl has "growing pains" or is hysterical; the cause is surely some love medicine with which a suitor has slapped her on the shoulder or which he has left in her pathway. There may be some doubt as to which young man it is, but should the girl dream

about a particular one for several nights his identity is assured, and if perchance she does not speedily recover, the young man may be taken to his chief and heavily fined for the offence. Magnetized iron or lodestone is to their mind a powerful "love medicine," for does it not attract unto itself? The fat from certain birds having attractive, plaintive notes is said to have special powers of this kind. Numberless similar beliefs might be mentioned illustrating this subject. Thus it is that many ordinary diseases as to the origin of which the natives have superstitious notions never reach the foreign doctor, for they naturally argue that as we do not recognize these mystic causes we could not be expected to successfully cope with them.

During the last year 1,500 patients, in round numbers, have come for treatment, chiefly from within a radius of ten miles, but several from fifty, sixty, and even 100 miles away. This is of course a small showing as compared with other fields, but not discouraging by any means when we recall the conservative character of the people, the comparative sparseness of the population, the recent establishment of the work, and entire lack as yet of hospital accommodations, compelling us to refuse many urgent cases simply because we cannot care for them. Hospital accommodations of some sort are at present our greatest need. It might not be amiss to mention in this connection that owing to the mild climate and simple needs of the people the small sum of \$500 would erect here a permanent building, which would provide for the most urgent cases and admit of future extension as necessity may require.

We have been obliged by circumstances to perform a number of severe surgical operations on natives in their heathen kraals under most unfavorable conditions. Imagine if you can a hut thirty feet in diameter, half-filled with smoke from a fire in the centre, with light only from a single source, the door (one and one-half by three feet in size), the patient on the earthen floor or on a platform made of boxes, and the doctors doing all their work while on their hands and knees, assisted by filthy, unskilled heathen men or women. Certainly nothing but dire necessity could force surgical work upon sane physicians under such conditions, but fortunately thus far almost uniform success has crowned our efforts, and within the past three months two such cases at two different preaching places within six miles of this station have been followed by most gratifying results.

At one of these places our native preachers were anything but welcome, owing to the fact that one of the daughters had not long before run away to the station, desiring to become a Christian, and had gone off to one of our mission boarding schools. At that time the girl's father was most furious that we should dare to defend and keep the girl, but later, at my last visit to this girl's home, to attend her brother with a dislocated hip the father invited me to make his kraal one of my homes. Our native preachers are now welcomed there and secure large and attentive congregations.

The other of the two cases mentioned was at the kraal of a heathen chief, probably the most discouraging preaching place in the whole region, where I was called to attend a poor woman who had been suffering in confinement for four days. The woman's life having happily been saved (by craniotomy), judge of our astonishment and joy not long afterwards to learn that as a result of a few

words spoken while she was being attended, her husband, the chief's brother, had decided to make a stand for Christ.

But, important and desirable as is the treatment of the sick, it is the opinion of those best acquainted with the Zulus that teaching them anatomy, physiology, hygiene, together with the nature and causes of disease to a limited extent, will, more than any other one thing, dispel the deep-rooted superstitions which are proving such barriers to their full acceptance of the gospel. To this end instruction on the above subjects has already been commenced in the higher schools of the mission, a large proportion of whose pupils become teachers throughout this land. An interesting class in these subjects has been formed among the theological students at this station, and we cannot but feel that the results of such work for them will be most fruitful. Magic-lantern slides illustrating anatomy, histology, and pathology, also a human manikin, would all be of great value in these classes.

Thus we hope that the medical work, while relieving physical suffering and prolonging life, will also accomplish the more important end of dispelling the darkness and preparing the way for the final triumph of the gospel in this benighted land.

THE NEED OF EDUCATIONAL WORK IN INDIA.

BY MISS ANSTICE ABBOTT, OF BOMBAY, MARATHI MISSION.

THE question is raised from time to time whether the American Board is justified in establishing and supporting missionary institutions for higher education. The situation of our work in India may furnish one answer to the question.

If we had no high schools, our Christian young people would have the choice between comparative ignorance, the going over to other missions, and the attending of godless government schools, where the influence is strongly non-Christian. No one can deny that, with or without the ability to read, an individual soul may be saved. But it is as patent to the thinking mind that the influence of the Christian community will be *nil*, or nearly so, if the Christian youth are limited to the three R's, while government and non-Christian private enterprise are doing all they can to allure young men into the higher schools. We cannot limit all our young men, do what we may. Those who have natural ambition for education will get it some way or other and risk the non-Christian influence.

Yet some say: "The missionary's business is to teach Christ. He may teach the children to read in order that they may be able to understand the Scriptures, but after that his responsibility ceases so far as education is concerned." This seems on the face of it a most wasteful policy. To teach children to read under Christian instruction and then to turn them over to godless or Hindu influence before they can intelligently accept Christ is to undo what has been done in mission schools. At present, a small proportion of our young people finish the high school course, but those who do not do so are either at home under Christian influences or they go to work in the fields or other places where the influence is not so overwhelmingly non-Christian as in a professedly non-Christian school. It seems a wasteful and a narrow policy, because we are not

working merely for the present nor for the salvation of those only with whom we now come in personal contact.

India is to be Christianized, and who are to be the workers? Churches are and will be organized. Who are to be the pastors? Who are to guide and mold the thought of the coming generations? Evidently it need not and will not always be that the foreign element must take the lead and direction. That India must be brought to Christ by its own people is an expression now becoming almost trite. An itinerant, ignorant, evangelizing agency, however devoted, will not do credit to nor serve the mission of the Head of the Church. And to those who believe in the money-saving policy it may be said that it is cheaper to train our own young men by our own agencies than to wait for the conversion of Hindu young men already educated. These will come in their time, I believe. India is full of Sauls who in a few years will become powerful apostles to their countrymen, having, like Paul, unusual facilities for meeting the need of the times. But in the meantime the Peters and Johns must be trained in the Lord's school, so that their words and their writings may be attractive and forcible.

Look at the need of our own Marathi Mission. Among all the pastors of our churches, not one has finished the high school course. They are hampered and limited by their want of knowledge. Two or three know a little English, one has outstripped his fellows and by sheer persistency has a helpful knowledge of English, has studied some Greek, and like a proper octopus has stretched out in every direction for mental food. And he gets it. Our teaching force is, of course, better off. We have a few well-educated Christian men in our schools. Besides these, there are three or four supervisors whose knowledge and training have put them in the responsible places they occupy. When men of India like Rev. Mr. Karmarkar can go to America and, taking a theological course, return to be placed in charge of a mission station, what becomes of the idea that Christian boys may grow up ignorant or Christless, just as their parents can afford?

Our uneducated pastors are a product of the policy that some years ago closed all our higher schools. Now, we have young men who have passed through the high school, who would be most glad to be preparing for the ministry, but there has been no theological class for two years, and when there has been an attempt at a class, the professors have been overworked missionaries who have taken the seminary work as, in a manner, a side issue. We have no college in our mission! At present there is no urgent need, as the Wilson College in Bombay, under the Free Church of Scotland, is most liberal and impartial in its scholarships. As to the university, a Christian man can keep his Christian surroundings while competing in the specialties. What seems necessary now is that the preparatory and high schools in our mission should be most liberally supported, and scholarships made available for every promising boy and girl. The educated girl is to be a necessary factor in the Christianizing of the nation.

Another pressing and urgent need is that of a theological seminary properly manned and endowed, and offering such inducements in education, both in scholarship and spiritual life, that our educated young men will be attracted to it. If for lack of funds and institutions we allow our young people to drift to

other missions, the hope of our mission will be gone. We rely upon our high school graduates and have found by actual experiment that they can be sent as preachers and teachers to begin work alone in new stations. They are men of resources and influence and are willing to be sent. While the men who are only partly educated in the vernacular and know no English often feel that they are exiled if sent forty miles from home. There are exceptions, of course, but as a rule they soon become disheartened and homesick.

The main object of higher training is for efficiency and success in evangelization, but it is not the only object. Not all the young men are called to preach or to teach. The influence of Christian lawyers, men of business, clerks, etc., is not to be underrated. If these can claim the respect of the non-Christian community by their intelligence as well as their devotion to Christ, they also become important factors in evangelization. *Now* is the time to give every encouragement to Christian education, and if this is given at once the time is not far distant when schools, colleges, and seminaries can be carried on without the aid of foreign money or foreign supervision. It is wasting time and money to dillydally with meagre sums. If America intends to have her share in planting the banner of Christ in this country, she should do it royally and instantly.

Letters from the Missions.

Madura Mission.

"SPIRITUAL FESTIVALS."

UNDER date of June 25, Mr. Jones writes from Pasumalai of the straits in which he finds himself in providing for houses for the married students connected with the theological department. Three more cottages are needed, which he thinks could be erected for \$400. The following account of an attempt to bring together the people in such a way as shall accord with their tastes and their social instincts, combining therewith religious instruction and fellowship, will be read with much interest. Mr. Jones says:—

"I am just through with a couple of weeks' hard work in the Tirumangalam station—visiting congregations, holding a monthly meeting with the agents, and conducting two 'spiritual festivals' or camp meetings. The saddest thing about the station just now is its great need of more men. There are now nine vacant posts of teachers and catechists, and I see no way of filling them with our present reduced funds. Thus a number of villages

and congregations are greatly neglected, and doors of opportunity opened to us by a kind Providence we are compelled to pass by, and work long carried on in certain places lack of funds has made it necessary for us to suspend. This is a hindrance to our work, demoralizing to the people, and very discouraging to the agents and myself.

"The festivals which we have just conducted were a success. You know that they are a novelty in our mission. But my experience in these two and in those of last year in this station convinces me that it is an excellent movement, with grand possibilities of usefulness and power. We all have long felt that our type of Christianity is too sombre and too devoid of festive occasions to suit this festivity-loving people. And the problem all along has been how best to fashion outwardly our faith to the mental and social temperament of our community. Our method might be that of celebrating in high fashion, as the Romanists do, the holy days of the church. But this would hardly suit our Congregational and Puritanic ideas. Still, if we are to carry out

faith fully into the life of the people, festivals must somehow and somewhere have their place in it.

“By this attempt of ours we unite the festal with the spiritual and thus bring the people together at the same time for soul-quickening and social enthusiasm. We met this time for the first two days at Tirumangalam, where the members of the western congregations came together—some, twenty-five miles’ distance afoot. It did not prove the best time for the people to leave their homes; and just at that time nearly every man in the largest of the congregations was down with fever. And yet we had a good gathering; and those who came testified unanimously to the great benefit and inspiration received and their desire to have the festival made a permanent institution. A week later, at Mundudripuh, about twenty miles away, we held the festival for the eastern division of the station. We had a larger gathering there and the people evinced more enthusiasm.

“The chief features of these festivals are the following:—

“(1) They bring together the Christians that are scattered all over the station, most of whom might otherwise never meet one another. They thus grow strong by this tangible evidence of their oneness in Christ.

“(2) They show to the heathen around that Christianity is lifting its head and its voice among them and that Christians are not ashamed to exalt their faith before them. The street procession, which is the closing exercise of each of these festivals, brings every Christian out—every man, woman, and child. And if there is a moment in the year when our people seem beside themselves with enthusiasm and joy it is verily this, when, led by a band, big drums, and other instruments of all sorts and of unutterable sounds, and singing, everyone to the utmost capacity of his throat and lungs, they march through the streets with banners unfurled and umbrellas full spread and seem loudly proud of the Christian faith which they have embraced. I confess that this en-

thusiasm which it brings them is the only thing which reconciles me to the duty of joining the procession, swallowing my peck of dust, and suffering semi-deafness for the next day or two.

“(3) It makes a grand opportunity for the anniversaries of our young and useful Young People’s Society of Christian Endeavor, which is connected with most of our congregations. I wish you could see the enthusiasm evinced by these young Endeavorers in these meetings. They come with their reports of progress and with Christian songs to sing; and they later take a very conspicuous place in the processions. Verily, these societies are doing a world of good to many of our young people, who are already developing into good Christian workers.

“(4) The Offering meeting affords a grand opportunity to press home upon all of them the privilege of giving unto the Lord. To these two festivals 35 rupees were brought as a special thank-offering by the people, which is no small sum in view of their great poverty and of their other liberal and regular offerings.

“(5) The Consecration meeting is also a feature at the end of a series of spiritual meetings. It gathers the influence and good results of these meetings and crystallizes them into new resolutions of holy life and service and into a rededication of souls to Christ. Very many of our village Christians were thus led to offer themselves anew and more completely than ever before unto the Lord. This is the most helpful feature of these meetings.

“(6) I might add that at eight o’clock each evening we give stereopticon exhibitions with accompanying preaching to Christians and heathen. I need not say that these also are very useful meetings.

“There are thus many good influences flowing in from these festivals and I have yet to learn the first objection to them.”

YIELDING TO PERSECUTION.

The following incident narrated by Mr. Jones will serve to show through what fiery trials native Christians are called to pass when they adhere to their faith:—

“I have just had a sad disappointment in our village. About a year and a half ago in a village all of whose inhabitants are of the robber caste (and a very bad lot they are) one of the leading members of the community became a Christian. He and his wife have since developed beautifully as Christians under much persecution. About a year ago he brought over another young man whose whole family however were bitterly opposed to his joining us. Under much persecution from them he fell back some six months ago. Later he returned in penitence. He sought a Christian girl to marry, that he might be thus strengthened in the faith and the more thoroughly established in the Christian community. A Christian from an adjoining village finally agreed to give his daughter in marriage to him, and a couple of days ago I went to the village for the purpose of marrying them. But this was not to be. His family were determined to prevent it. So they first (a few days ago) burned down the large straw stack of our older convert, who is supposed to have urged the young man on to the marriage. Many other threats of fire and death were made, so many and terrible that the young man finally yielded and disappeared from the village. So that when the bride and the missionary came to the village the bridegroom was nowhere to be found. I am very sorry for all concerned — for none much more than for the young man himself, who will, I am sure, mourn his fall in this moment of great trial and weakness.

“I have great sympathy with the good brother, our first convert there, who has now to stand the whole brunt of the persecution. They now threaten to burn down his house and he knows that they are of that lawless class who will not stop with anything to compass their foul purposes. It was hard to see his tears and to hear his good wife say in sobs: “Sir we know not what night may bring fire and ruin to our all.’ But, thank God, they are firm under all this. Though a couple of years ago he was one of the leading and most popular men of the whole village,

to-day he has not a friend there. Even his own brothers curse him. And all this for Christ’s sake. Thus it is that through persecution and fire the gospel has to win its way among the people; and among those who shall be brought in at the last day as redeemed from this people there will be many who will have come through great tribulation.”

THE COMING OVER OF A VILLAGE.

Mr. Perkins, of Arrupukottai, under date of July 30, reports two specially interesting incidents:—

“In a village called Kundulari we last week welcomed into Christianity from heathenism a large body of people numbering nearly one hundred souls. They are the direct result of work done on the itineracy by pastor and catechists, and are another evidence of the efficiency of this method of working. For my own part I consider that itineracy work is one of the most Biblical, Christlike, and effective methods of work carried on in the mission field.

“On several different itineracies we have worked in this village, and there were signs of an awakening among the people, but it was not until recently that they seemed ready to come out and make a decided stand. Lately reports have been coming to the missionary that the people were likely to come over to us. So last week I started for the place, a village about twenty-five miles from Arrupukottai. I was obliged to halt for the night five miles from Kundulari and there the discouraging news was brought me that for various reasons the people were not likely to join us. However, my journey was continued and the next afternoon with the pastor and a catechist I entered the village. The people received us very kindly but would come to no conclusion until the headman who was in an adjacent village should arrive, which they said would be about 7 P.M. During our time of waiting we sang, preached, and talked to them about Christianity.

“The headman at last came, but said he would not appear before the white man

with nothing in his hands, so there was further delay while a coolie was dispatched to a neighboring village to get sugar-plains and betel nut, which are the proper things to bring with you when visiting a gentleman. So the headman came with his people and presenting me with the fruit said that they would talk the matter over with me after dinner. We have need of great patience in this country, for the Hindu is slow in all his movements, so I knew it would be a late hour of the night before all would be ready to assemble. I was very tired from my journey, so I climbed into my bandy and told the pastor to call me when the people were ready. When the word came that the people were assembled, I came out of the bandy to find men, women, and children, a large company, quietly seated on the ground and ready for a meeting and conversation. I was rejoiced to find that they were quite ready to give me their names and to be enrolled as adherents of Christianity and then and there I took all names and their new life as Christian adherents began.

"Now, then, we have got the fish in the net and you and the home people must help us to land them. They are very ignorant and they will remain so unless a church is built for them and a catechist is placed there to teach them. You know how much my appropriations have been reduced. Thirty dollars for a church and \$40 for the preacher for one year are needed. Shall these new Christians in Kundulari be properly grounded and instructed in Christianity, or shall they be left shepherdless and alone to combat with the forces of evil within and without?"

A TRIED CHRISTIAN.

"Another item of interest is that of a true and tried Christian of four or five years' standing. We have all kinds of people join us—the true and the false, the strong and the weak, the self-seeker and the true penitent. Sometimes the missionary is completely deceived and, but for bright and promising cases such as the one I am about to relate, would be much

discouraged. This man Perumarl is not a poor man or an ignorant man or of a low caste, nor did he have any sinister motive in joining us. He had a good house, lands, the respect of his neighbors, and was of a social status as good as any in the eyes of the Hindu—and no trouble. He heard about Jesus of Nazareth and was interested. A very efficient catechist noticed his interest and followed him up closely. He was converted, and when I say converted I do not use the term in any general or loose sense, but in the strictest sense ever put upon it by any theologian, be he Congregationalist, Methodist, or of any other denomination.

"The first result of his conversion was a hot dispute with his wife and brothers. Christ said: 'A man's foes shall be those of his own household.' Perumarl can explain to you fully the meaning of that verse. Then the villagers, through collusion with his brother, got into his house during his absence and stole a lot of money. Then there were certain portions of his land for which he did not have regular deeds but, because dealing with friends and relatives, he had not deemed it necessary to be particular about his papers. Now that he is a Christian the heathen are endeavoring to seize all lands to which he has no deed and nobody will testify in his favor. The shopmen have been ordered not to sell to him, and in various ways persecution is brought upon him. This has been going on now, not for a few months, nor for a year or so, but for five long years.

"And does he waver, do you ask? Not a bit. I am amazed when I go there and hear it all and see him sitting before me with a mingled look of sadness and joy on his face. The man has evidently got a hold on Jesus Christ different from that of the ordinary Christian. He takes his Bible in his hand and goes fearlessly among his high-caste people and preaches better than many a catechist, because everything he knows about Christ and the Bible has been burnt into him by suffering. He is laughed at and scoffed at by his old

friends because he goes to the Lord's Supper and drinks from the same cup with low-caste people. But they can neither laugh, scoff, nor persecute him out of Christianity. Who says that the Hindu heart is impervious to the influence of the gospel? The Lord did not say, 'Is not my word like a hammer that breaketh the Jewish and Anglo-Saxon heart in pieces?' There is no limiting adjective before the word 'rock,' and missionary experience throughout the world proves that no limiting word is necessary.

"When I get a little discouraged about the work, I like to look into Perumarl's face and see one who is like his Master, who knows something of the fellowship of his Master's sufferings, who is fast becoming conformable to his Master's death. I don't dare to tell him how much I think of him, how much I love him, but I do not hesitate to tell you the fact and also to add that though the missionary is supposed to be the teacher and he the pupil, there are some lessons about taking up a daily cross and following Christ that I might well learn of him."

Foochow Mission.

THE GIRLS' BOARDING SCHOOL.

MISS NEWTON writes of the delightful work in this school during the past term, saying among other things, —

"With a few suggestions the older pupils organized a self-government society, making their own rules with penalties attached, which are posted in the school-room; and though they have not been perfectly kept they have been a great help. The penalty for quarreling is to fast for one meal, and quarreling has become very rare. The assistant teachers are so womanly and helpful and the Christian girls so zealous in personal work that it is very easy to recognize the Spirit's presence among us. Surely somebody must be praying for us a great deal.

"One morning this week about two o'clock the church bell rang and we found a fire had broken out a few rods back of our school kitchen and was spreading

toward us and toward the church. Of course the girls were greatly frightened but there was no wild excitement. Here and there, singly or in little groups, they were silently praying, and once when the danger seemed greater I heard one of the older girls exhorting them to pray more. Suddenly a fresh breeze sprang up and carried the flames away from us and from the church. The girls quickly recognized the answer to their petitions and after the danger was all over some of them would not sleep till they had knelt again and thanked God for his care. Less than a year and a half ago a fire burned everything up to the wall that surrounds the church on the farther side, and this time the side next us was left just as clean. The heathen say God has great power."

THE CHRISTIAN ENDEAVOR CONVENTION.

Writing July 10, Miss Newton reports that three more girls united with the church at the last communion, making five during the term.

Of the Christian Endeavor Convention she writes: —

"The first Convention of the United Society of Christian Endeavor for China was held in Shanghai, June 23-25, and Mr. Ling, our Chinese teacher for so many years in the Girls' School, was unanimously elected as the representative of our Foochow societies, and they manifested considerable enthusiasm in helping to raise the money for his traveling expenses.

"With the approval of the mission, I closed school a week earlier than we intended and went to Shanghai. It was a rare privilege and one I shall be thankful for all my life. The opening devotional meeting gave the key to the whole Convention and it was quickly evident that the delegates had come with prepared hearts. Brief prayers and helpful thoughts were following each other in quick succession (in English) when Mr. Ling, who had caught the spirit if not the words, whispered to me, 'I want to say one sentence,' and he said very simply in Chinese: 'The love of Christ constraineth us.' He was soon called to the platform to be intro-

duced to the audience as the earliest Christian Endeavorer in the empire, and, not at all embarrassed, he quite brought down the house with a bright little speech. Mr. Ling has been closely identified with the Christian Endeavor work ever since the organization of our first Society in 1885, almost always holding some important office, and I am glad he had this opportunity to attend the Convention.

"The difficulties of holding such a Convention, composed of delegates speaking so many different dialects, can hardly be appreciated by a Western audience, but on one occasion it took two American missionaries to make Chinamen understand each other. But I think we all realized the importance of this opportunity to settle questions of general interest at this stage of the work before the methods employed in different parts of the empire become so diverse as to make union impossible. The term 'Christian Endeavor' has been translated by so many different words in Chinese that it seemed necessary to unite on something. Discussion ran high both among foreigners and Chinese, and it was very late on the last night of the Convention before we could agree to accept a name for the United Society and recommend that all local societies adopt the same. Just as fast as possible the work is to be passed over into Chinese hands, and while National Conventions are attended at present with so much expense and difficulty that they cannot be held very often, yet we hope to have yearly 'Rallies' like ours last year comprising delegates from one province, or at least from those speaking one dialect, and so add to the interest in different parts of the empire. Over a thousand members are already on record and we believe there are many Societies still unreported."

North China Mission.

WOMAN'S WORK NEAR PEKING.

MISS RUSSELL, of Peking, under date of June 11, reports a journey into the country, occupying eighteen days, during which thirteen villages were visited. She says:—

"The first Sunday we had communion with the church members gathered from five villages. That day four people, three women and one man, united with the church. One of the women said to me after the service: 'I have had nothing but sorrow all my life, but now my heart is not troubled, because I know when I die I shall be happy.' That was indeed a happy day for us all. There were about thirty church members, as well as a number of outsiders, who were very polite and seemingly interested. The service was at the home of one of the women, who was taken into the church. While the pastor was reading the creed to them a hen in the yard cackled and the woman turned to her little girl and told her to go quick and find the egg. I expected the little pastor would be much disturbed by such an unworthy interruption; but he read on, and the woman after giving her order paid good attention and answered the questions asked her. I often think that if ministers at home had to go through what the ministers here do they would not mind when in their preaching a baby wanted to argue with them.

"In the village where I made my headquarters are two Buddhist nunneries. Three of the nuns came to see me, and one who must have been over sixty came every day. She said one day: 'I know my life is all false and a sham, but there is no help for it. I have left my home and people and must go on till I die.' I hope to see more of them this fall, as I expect to go down there and hold a station class for women for three weeks or a month. In all the villages, or nearly all, I could see a growing interest. I was so pleased with the women at Sha Ching, where the Bible-woman was last year. They made such simple, earnest prayers. I felt that they were growing.

"On our second Sunday we had communion with the church members of several villages about thirty miles from the first place. The village is only a mile from a city, where it chanced on that particular day there was a great theatrical performance, and the people were going from all

the near villages. As they went through the village where we were to have service, they heard that a foreigner had come, and that to them was far better than a circus or theatre. The three rooms were more than full, and at least 200 people in the court. Such a noise and commotion! I was much afraid they would think the bread and wine here the medicine that they say we give people to make them believe in us and in God—medicine to deceive them, which if they once take would make them ‘follow the foreigner.’ I hardly heard a word of the sermon or the remarks, but just prayed they might be reverent and not doubt. Perhaps one reason I was so troubled was because of my working so long in a family in Peking to get them to come to church. They came; but it was communion Sunday, and when they saw the people all drinking they fairly flew out of the church and have never come near us since. I have heard they told all their neighbors what a narrow escape they had from ‘following the foreign devils.’ Do you wonder that it seemed as though I must ask the pastor to put off the communion service till another time? God, I believe, heard my prayer, for the people were quiet and I did not hear one scornful or laughing word. It seemed so terrible to me that Satan should take such a precious service and ordinance and make it a stone of stumbling.

“In the village where the pastor lives are several interested people who say freely that if there was only someone who would make the first start they would follow. They are very much lacking in courage. In some of the villages where I went for the first time the audiences were all one could desire. I hope much to be able to have a station class down in that region this fall.”

AN OUT-STATION CHURCH.

Mr. Perkins, of Pao-ting-fu, writes of the method of doing Christian work in one out-station of the mission:—

“I have, since annual meeting, revisited all our nearer out-stations. Pastor Meng

with his family has gone to Liu Chiu, one of the distant stations. The few members there have, with some private aid from the missionaries and a small grant from our church, completed a three-roomed building for their meetings and the helpers use it as a dwelling-house. To erect such a building is always one of the first necessities of a young church. If you could see how they use it, you would easily understand its necessity. It is more properly termed a club room than a chapel. Here the members come at all hours of the day all through the week. Here they talk over every possible subject, drink hot water, and smoke their half-thimble tobacco pipes. If a helper or leader is present, there is likely to be a short Bible-reading in the evening with a few prayers. To this place any who are beginning to be interested or the personal friends of members are also welcome, and here they receive much exhortation and instruction from the members or helper.

“On Sunday the program is pretty much the same, only there is generally at least one attempt at a more formal service. Smoking is suspended, if the helper is vigilant and keeps an eye on the back seats. Two or three attempts at singing are usually made, the success depending largely upon whether the leader can or cannot maintain an approximation to the time intended. However, their effort to praise the Lord, though not a perfect success, is better than giving up the effort and hiring an opera choir to do it in one’s stead. Then comes the sermon, of varying excellence. The preacher is not hampered by notes, for he has none. He is able to state all he knows or more regarding his subject, without aid of manuscript. After this service more talk follows, etc. If the sermon has impressed itself upon the listeners, certain points made are discussed. The Chinese, owing to the immense difficulty of getting an easy use of their own written language, do not like to read, but they do like to talk, and in this way information slowly spreads from the few who can read to those who cannot. Thus the work goes on, and though to us

it seems slow, measured by the difficulty of any change in such a state of society, it is not surprisingly slow.

"I have been pleased to notice some few original developments lately among our members. At Yang Tsun the helper has started a society called the 'Clean Society.' Any member guilty of reviling (always by obscene language) is fined one hundred real cash, and the proceeds are used in spreading a feast for the members when enough has been realized. All our members have joined and a few outsiders. Last Sunday I learned of another society just attempted. It is an Education Society, all the funds collected to be devoted to helping poor boys through the course at Tungcho and preparatory schools. The next society I would like to see started is one exacting a fine from every member working on the Sabbath. That will come some time, but I fear they are not yet ready for it. Plodding industry is one of the Chinaman's besetting sins, and it is very hard for him to rise above it in the interest of something more spiritual. But when I get to feeling impatient with him I let myself wonder how my ancestors were observing the Sabbath, say, a thousand years ago."

YÜ-CHO.

Mr. Roberts, of Kalgan, presents in a vigorous way the claims of Yü-cho, pleading for reinforcements so it may be occupied as a station of the Board. Writing from Yü-cho, June 8, he says: —

"Here I am in the midst of a city of 40,000 people, of whom about ten persons are Christians. The people of this city have largely lost their faith in the three religions of China and are seeking some new doctrine; the result is that eight different superstitious sects have come in and gained multitudes of adherents. But in saying that the people are seeking new doctrine I do not mean that they are seeking truth. They are really seeking error, seeking to be misled and cheated, in order that they may learn how to cheat others better. If we would deceive and misguide them and defraud them in matters of religion, they would profess con-

version by hundreds or thousands and would pay us liberally for our work. But, because we teach them the truth and denounce cheating, our doctrine is not popular. However, our preaching is more respected and our religion more inquired about than in earlier years. Alas, that so little preaching has been done in Yü-cho! It is a splendid field for gospel work — no hindrance, but every advantage — a largely civilized people, a salubrious climate, an abundantly supplied market; our right to live here already vindicated; a decent house for temporary residence with a Christian landlord; two native preachers whose homes are in this city and who are well known and respected; a resident population with women and children that could readily be taught, unlike the floating populations of Tientsin and Kalgan, that consist chiefly of men away from their homes; a little church already begun; and a long tap-root of missionary prayers, tears, and labors, that runs down into twenty-eight years of past history. The country around is fertile and populous, its people are comparatively thrifty and moral. The water is good, coal of good quality costs only \$1.25 (U. S. gold) per ton, and building materials also are cheap. The mountains around are picturesque. It is a pleasant place to live in, and the fact that the larger part of our Kalgan church members live in this Yü-cho district shows that it is a most hopeful field for missionary tilling. But the blessing of the Lord has been largely withheld, because the human work of preaching has been mostly left undone. For twenty years we have tried to evangelize this place from Kalgan as a centre, but only occasional visits could be made. What new church could be planted and caused to flourish in America if its pastor lived at a distance of three days' journey? We hope that the time of our weakness and neglect is past. We expect that the Board, in response to the urgent request of our mission at its annual meeting, will send out an ordained missionary and his wife this year for Yü-cho, and that Mr. and Mrs. Sprague and Dr. Murdock may

begin work with them here in the autumn. I think that the action of the mission regarding Yü-cho was unanimous."

East Central African Mission.

PROGRESS OF THE MISSION.

UNDER date of May 28, Mr. Bunker wrote from Mount Selinda:—

"I am glad to report that for the most part we are free from sickness, though Dr. Thompson, Mr. Wilder, and Miss Jones have had some fever and are still somewhat under its influence. The rainy season is over though we get a shower two or three times a month. We are in the midst of our winter and the nights are very cold. The thermometer has registered as low as fifty degrees several mornings lately. We enjoy the bracing effect of the cold weather very much, but are hurrying to get fire-places into our huts to make them comfortable. We feel very grateful that the sickly rainy reason has passed and that we have escaped the fever to so great an extent."

It seems that there has been much fever among the settlers around about Mount Selinda, and many of them are leaving the country to enter the gold fields in the recently conquered Matabeleland—a fact which our missionaries by no means regret. Mr. Thomas Moodie, well known throughout Mashona and Gaza lands as a leader among the farmers, has recently died. Mr. Bunker speaks of a second site chosen for the mission, about twenty miles west of Mount Selinda, which they hope soon to occupy. It is in the territory of Mjakanja, the great "rain doctor" of Gazaland. From one of the beacons established by the mission the Sabi River is visible for many miles, also the ranges of mountains in which Fort Victoria and Melsetter, the English settlements, are situated, as well as the broad plain to the south, where was located Umzila's old kraal. Mr. Bunker writes:—

"We are very short for barter cloth to buy food, and for many other things which are wont to be called the necessities of life, such as flour and sugar. We have

been wonderfully cared for, however, and have had a deep experience of the goodness of our God in providing for our needs. We have come to the limit of our food supply many times, but just as we were growing anxious the supply has come for our need. Sugar failed and honey came in abundance to take its place. Our flour was finished, and we find that a native grain called upoko will make a very good bread without any mixture of flour, and we have been living on it entirely for about six months. Our salt gave out and we found that a trader at Melsetter had salt for sale at \$25 for 200 pounds. Our butter supply came to an end and we learned that a farmer thirty miles north of us would sell us butter for sixty cents per pound. Our barter goods ran out and we learned that a Portuguese trader could supply us. And thus when our need came our gracious Lord met our need bountifully and we have lacked no good thing.

"The interest among our workboys continues. Two more have expressed a desire publicly to become Christians since Mr. Wilder wrote last month. Some of these boys are giving good evidence that they have begun a new life. It is a pleasure to see a company of these heathen boys all bowing their heads before every meal while one of the older boys offers thanks to God for the food received as his gift. In the morning, also, we can hear one of the older boys leading the others in prayer before they go forth to the work of the day. It is not for us to say that they are truly converted, and some of them may prove to have received the seed in stony or thorny soil, but we have very good reason to believe that a few at least are really determined to follow Jesus Christ as Saviour and Lord.

"We have had our first experience with girls running to us for protection from marriage customs by which they are bought and sold like so many goats. The first one that came was a girl about fourteen years old who has been married to a man about seventy, who made her the slave of himself and his old wife. It seems that she has run away many times before, but

her father has sent her back to her husband. She is a bright girl and very anxious to learn. A friend of hers even younger ran away from a marriage which her friends contemplated between her and an old polygamist. She has now returned to her home and 'her husband' has made up his mind that she would be a poor investment, for he has not consented to take her from her brother.

"It requires much wisdom to know what to do in these cases. We have not come to forcibly subvert the customs of the people, even though we do not approve of them, but to lead them to voluntarily choose better ones when taught about them. Yet our souls revolt against customs that give men the privilege of selling girls from hand to hand as so-called wives in exchange for a few goats or pieces of cloth, and we feel like protecting the objects of this traffic as much as lies in our power. It has made a great stir that we should harbor them at all, but we hope that good will come from it. The people admit that their customs are bad, but say that we must let them alone in practising them but teach their children better customs. Satan has entrenched himself strongly in the customs of these poor people and we have a long and hard battle before us to rout him from his stronghold, but by the grace and power of our God it shall be done.

"Last evening, just after service, we heard the cry of 'Lions! lions!!' and sure enough looking up the hill we saw three lions looking down wistfully at our oxen and donkeys. We all went out after them. A shot was fired which frightened them and they ran into some tall grass. We all fired into that and found one lion dead this morning."

West Central African Mission.

JOY AT CHISAMBA.

MR. CURRIE writes:—

"Our work seems to be enjoying the blessing of God. Some of the boys and young men who had grown cold, or worse, now take part in our prayer-meeting and live in a way that leaves little cause for

anxiety. There are not more than a dozen lads now at the station who do not profess to love and seek to serve Christ. There also seems to be a work of divine grace in the hearts of some of the girls. All of them seem anxious to learn and to do what is right. There are about seventy young people on the place. A larger number of men are now attending the Sunday morning services, and some of them seem to be listening with profit; the average attendance is about 250."

Writing at a later date, May 16, Mr. Currie says:—

"Last Sunday was a day of great rejoicing at our station. Eleven young men were baptized and organized into the first church of Chisamba. Prior to their baptism the young lads were examined by Mr. Fay and a council of four persons from the church in Kamundongo. They not only gave a reason for their faith, but made no uncertain sound in regard to such questions as the following: 'If a younger brother counsels you to do what is right, will you reject his advice because he is younger than you?' 'If your wife is sick, will you carry her to her relatives and tell them to take care of her until she is better?' 'If you have a sick child and the white man's medicine fails to make it better, will you carry it to the witch doctor?' 'If the white missionaries leave, is it right to go back to the customs of your fathers?' 'If faith in Christ leads you to death, is it right to throw away the gospel?' Many other questions like these, having a practical bearing on the life and thought of these people, were asked and answered satisfactorily."

Eastern Turkey Mission.

THE PAPISTS AT MARDIN.

MR. GATES writes from Mardin:—

"Recent events have brought out very clearly the strong opposition we have to encounter from Papists in our school work. Until recently the papal priests have succeeded in keeping the children of their communities out of our schools. This year I employed a priest of the papal Chaldean community to teach French, with

the consent of his bishop. This resulted in the accession of several pupils from prominent families in the city. The priests became alarmed and they beset the bishop to withdraw his consent. He yielded to them, and they next held a meeting to persuade the priest to withdraw from our school. The patriarch sent a message; the bishops, priests, and Latin missionaries united in urging him to this step. Finally the priest answered them: 'Enough, I will go to their school no more; but do not say anything against the school. It is well organized in discipline and in teaching, and has no equal in the city.' This testimony so openly given created a profound impression in the city.

"The papists then applied themselves to induce the pupils to leave our school. The uncle of one pupil had fallen under the displeasure of his bishop, who fined him ten Turkish pounds for breaking the rules of the community in the betrothal of his daughter. The bishop remitted this fine on condition that his nephew be taken out of the school. So that boy left.

"The bishop then sent for the father of another pupil and urged him to withdraw his son. He replied: 'I sent my boy to your school five years and to the Padre's school four years, and he learned nothing but evil. I have sent him to the Protestant school several months and he has already begun to learn something. When you establish as good a school I will ask you to take my boy. Until then I shall leave him in their school.' All efforts to induce the remaining pupils to leave have proved unavailing. Indeed, they have served to increase the reputation of our school."

FARKIN. — A NATIVE PASTOR.

Mrs. Wheeler, of Harpoot, sends the following interesting account of Farkin and its native pastor: —

"Some five days' journey from Harpoot is the city of Farkin, built upon the ruins of the once famous city of Martyropolis, where so many Armenian Christians were beheaded by the cruel Sapor because they would not deny Christ. It is said that

Sapor even built a tower out of the skulls of his victims. The city is still an interesting ruin and the beautiful memorial church built by an Armenian bishop is visited as a sacred shrine. It has been surrounded by three walls, the last very firmly built. The people say it was built by a famous queen who declared she would build so strongly that neither man nor God should be able to pull down the walls. Now one of the strongest foundations is being undermined by tiny ants.

"Rev. Tomas Muggerdichian, the pastor of the Protestant church in that city, has just visited us. He pictures the needs of the Christians in such a way that we long to have command of a little more of the silver and gold. 'Give us,' he says, 'only the crumbs and we will be satisfied. We have no church building. Our rooms where our schools were held are condemned by government as unsafe. What shall we do? The chief officer of the government came to our school examinations and said: "I am greatly pleased with your schools but your building is a disgrace." I feel as if I could not return till I have \$250 with which to build two school-rooms, one for the boys and one for the girls. I cannot stay in Farkin without schools. The people are so poor that the children come to school with bare feet and heads and only a cotton shirt even in the coldest weather, but they are so bright and earnest that they make great progress though our books are in Armenian and they know very little Armenian, for their parents all use the Koordish of the region.'

"We can testify that the pupils from Koordistan who are in the college are among the most hopeful. This young pastor of Farkin came from Redwan, the first place where the gospel took root in Koordistan and where our first Protestant church was formed. Twelve years ago he came to Harpoot. He had neither money nor clothing, but he had a praying mother who gave her son to God and never doubted that he would be a Christian minister. When the missionary visited Redwan she followed him about, and not knowing Armenian she pointed to heaven,

saying, 'Tomas, Ihesoos' (Tomas, Jesus). Tomas did leave school at one time and began to learn a trade, but, like Augustine, his mother's prayers prevailed, and now he is a respected, loved, and useful pastor and almost bishop over a large region."

A MOTHER'S FAREWELL LETTER.

"Recently the dear mother has gone to her heavenly home and her son was not able to reach her before she died. The following is a copy of this poor ignorant Koordish Armenian mother's letter, dictated to the teacher of the Protestant school in Redwan:—

"*My beloved Tomas*,—I wish in these, my last moments, to give you a few motherly counsels, for it appears to me that I shall no more see you. You must remember that you are that little Tomas who went to Harpoot and remained twelve years to study. You must recall all your tribulations, of which you have borne many. You are to keep in your mind that you are from a poor family and that it is by the grace of God that you are entrusted with this great office of the ministry. Not by your own worthiness have you obtained it. It is by the grace of God. Ever keeping this thought in your mind you must not get proud in your office. For this you must pray. You must rejoice over this office and ever with faithfulness must you labor in it with your whole soul. You

must expect to suffer trial in it, for the work is great. Ever living near your Redeemer, you must persevere with patience. It is likely I shall see you no more. I go to my dearly loved Saviour. In my place kiss your two little children. Give to my daughter, your wife, my special salutations. I say to you now farewell. I bless you and the little ones with the blessing of heaven. I desire to see you here, but, as I cannot, I desire to see you, your wife, and your little ones, together with your church, with our great Chief Shepherd in heaven. Your mother praying for you,

ROHAN MUGGERDICHIAN.

"Pastor Muggerdichian has permission to visit the churches in our field and make known his wants. The work in Koordistan belongs to our Protestant churches. They have nobly paid the salaries of the laborers there and helped to build them schoolhouses and chapels. They have built a good parsonage in Farkin and bought the land for chapel and schools, but in these times of famine, cholera, and earthquake it will be hard to build the church. I believe the money for the school building will come. The Protestant women and girls will share with their poorer sisters. Would that some friend in America would also aid and at the same time do more for the Board's work, which is suffering!"

Notes from the Wide Field.

KOREA.

THIS kingdom, which is the present scene of conflict between China and Japan, has been open to missionary work for only a brief period. The American Presbyterian Board began its work there just ten years ago, in 1884; the American Methodists followed in 1885. There are also laboring within the kingdom the Canadian, the Australian, and the Southern Presbyterian Board of the United States, and the Society for the Propagation of the Gospel of England. A hopeful beginning has been made. The American Presbyterian Board (North) has now 8 ordained and 4 medical missionaries, with a total of 28 foreign laborers. It has 4 stations, Seoul, the capital, Fusan, Gensan, and Pyeng Yang. The American Methodist Mission has 8 foreign missionaries with 7 assistant missionaries and 68 church members in full standing and 173 probationers. Christian work has been carried on under great difficulties, the mass of the people being suspicious and unfriendly. The most efficient means of approaching the hearts and consciences of the Koreans has been through medical work, nearly

2,000 cases having been treated at the hospital and dispensary which has been placed under the supervision of the Presbyterian Mission. The people are desperately poor and we may add corrupt, but all the more do they need the gospel of Jesus Christ. The recent commotions have greatly interrupted Christian work, and for a time there was much anxiety for the safety of the missionaries and the native Christians. We are glad to say that a telegram from Fusan has recently been received at the missionary rooms in New York reporting, "Good order; our troops here; all secure; notify friends."

THE FRENCH EVANGELICAL MISSION.

THE Sixty-ninth Annual Report of the Paris *Société des Missions Évangéliques* is at hand. The treasury reports a deficit of 84,000 francs, due in great part to the expense of the new Congo Mission. It is the custom for each mission of this society to have a separate treasury, the givers specifying which mission shall receive their donations. In this way the Zambesi Mission now reports a surplus of 24,000 francs at the close of the financial year, while the Congo Mission has a deficit of over 18,000 francs. It is but natural that the directors should suggest, as they do, to their constituents the wisdom of giving to the general work, thus allowing their contributions to go where they are most needed.

IN THE NORTH PACIFIC.

In the *Missionary Herald* for May, 1892, was given an account of the remarkable conversion of an Indian chief named Sheuksh, a chief of the Kitkatlas, a man of great daring and ability, who had for a long time resisted the messengers of the gospel. It will be remembered that at the time of his conversion he called together his leading men, who knew not what was coming, and after a full confession of the evil of his former life he threw off his scarlet robe and other insignia of a heathen chief, indicating his renunciation of heathenism and calling upon the people to pray for him. Two years have passed since that extraordinary scene, and during this period Sheuksh has been a humble, earnest student of the gospel. His place at church and in the inquiry class is never vacant and he gathers at his house a little company for prayer and Bible study. It was his desire that his baptism might take place so that he could keep last Christmas Day as a member of the visible Church. Bishop Ridley was hindered by storms from reaching Kitkatla, though he spent nearly a week in trying to reach that post. Mr. Stephenson, who baptized the chief, says of him: "I truly believe him to be very sincere in his professions of new life. Among his utterances are the following: 'I have offended and fought against God too long and can't afford, now that I know he is right and I wrong, to wilfully offend him. God forgive me for these years of error and the error into which I have led my people. Night and day I cry to him for pardon; my eyes are more often wet than dry. But he will not despise the sighing of a contrite heart nor the desire of such as be penitent.' The missionary says of him: 'He is no longer Sheuksh, the heathen chief, but a humble, peaceable *example* of Christ amongst us.'"

AFRICA.

MATABELELAND. — Mr. Rees, of the London Society's Mission, since the war has ended has returned to Inyati, which is not far from Buluwayo, and finds that his old home has been destroyed, his house having been turned into a fort with sixteen loopholes in front. The natives had looted everything in the house and there was but a single window left. But the people welcomed Mr. and Mrs. Rees on their return, showing them great respect, which was quite the reverse of their former experience. Some of them came, saying, "All your words have come true. When the war was on we were scattered amongst the mountains and forests. In the dead of night, when we were

encircled by our enemies and death facing us everywhere, then the words of Mr. Elliott and yourself came home to us. Before, we only heard, but now we have seen, and all your words are true." Mr. Rees makes the surprising statement that only six were killed during the war from all the villages thereabout. The country is now open and there is nothing to fear. New stations ought to be started all over the country. Mr. Rees reports that the officials of the British South Africa Company have been very kind to them.

SOUTHERN GAZALAND. — The *Bulletin Missionaire* has a letter from Dr. Liengme, of the Romande Mission in Southeast Africa, in which he states that Gungunyana's people are not free from the charge of cannibalism. We quote his words: "Lately 10,000 men and between 2,000 and 3,000 women and children in strange costumes went through the royal dance in the king's presence. Nothing could be more savage. Alas! human sacrifices were not lacking. It is the custom on the last day for a young boy and girl to be killed. At night near sunset a young 'beef' is brought by the people of the king's household into a tightly closed kraal. An eager fight is begun between them and the animal, which they must without any weapon, simply by their strength of arm, harass, throw down, disembowel, and kill, pushing it with savage cries. When they have despatched the animal, they bring wrapped in reeds the bodies of the two children who have been sacrificed. The flesh of the victims is mingled with that of the animal. Then all the young boys are seized and brought, willingly or by force, into the kraal. Some of them escape, unwilling to eat human flesh; others eagerly accept the invitation."

A PRIME MINISTER CONVERTED. — At the same time with the news of the annexation of Pondoland to the Cape Colony, comes the good tidings of the conversion to Christianity of the prime minister, Philip Charles. He had returned home from a beer orgy, and in the following sleep he was terrified by a vision of the last judgment. Falling on his knees he begged for grace, and a voice bade him go to the missionaries' house. There he was guided to the Lord Jesus and found forgiveness and peace. The reality of his conversion was shown by the destruction of his numerous beerpots and by the giving up of all his wives except one. When the king of Pondoland heard of this he said: "Up to this time I have not believed in the existence of God. But after this conversion I must admit that there is one."

THE SWISS MISSION IN AFRICA. — From the *Rapport du Conseil de la Mission Romande*, recently presented to the synod of the Free Evangelical Church of the Canton de Vaud, Switzerland, we draw some details of the work of that mission, which is in Southeast Africa. Beginning in the Transvaal in the year 1875, it has now six stations, with thirteen out-stations. Two of the stations are at Valdezia and Elim in the Transvaal, where there are 377 adults connected with the churches. Three stations are on the shores of Delagoa Bay, at Lorenzo Marquez, Rikatla, and Antioka, with 919 communicants and catechumens; and the sixth station is at Shilouvane, in the Bokaha country, where there are thirty-two members. About 2,000 persons are "under the influence of the gospel." The native elders of Valdezia and Elim are described as examples to the flock, zealous and patient; and several of them have entered upon the direct service of Christ. There are now seven native teachers and fourteen native evangelists, who aid the eighteen Swiss missionaries. Eight of these latter are ordained men, with their wives, and two are lady teachers. Some of the missionaries have gone into the interior as far as Gazaland, where they were well received by the king, Gungunyana, at his kraal of Mandlakazi. He promised not to oppose the establishment of a school there. The Mission Council desires to enter this open door but now lays the matter before the synod, asking if the churches will support such an extension of their work. So dangerous is the climate of

Delagoa Bay that the council has decided that missionaries shall return to Europe for a season of rest and refreshment every seven years, and that the seven years shall be divided by two sojourns in some healthful region of Africa. The council has followed the example of the Paris *Société des Missions* in voting to its missionaries a subsidy of thirty dollars for each child from one to six years old, thirty-five for one of seven years, forty dollars for one of eight years, and so on, increasing at this rate each year up to eighteen. "We have recognized," says the report, "that it will be difficult to apply this rule and have apprised our dear missionaries that it is not final." Two languages are in use in this region, the Ronga and the Gwamba. A Gwamba New Testament and hymnbook have been printed at Lausanne, and the British and Foreign Bible Society is to print the Gospel of John and the First Epistle to the Corinthians in Ronga. A Ronga primer and leaflet will also shortly appear. The names of Messieurs Berthoud and Grandjean, of the Romande Mission, are already familiar to the readers of *L'Afrique* and of the Paris *Journal des Missions*.

INDIA.

THE TELUGUS. — The *Baptist Missionary Magazine* for August has an interesting letter from Dr. Clough, who has had most to do with the great movement toward Christianity among the Telugus. Since that marvelous ingathering years ago the inquiry has often been raised as to how these professed Christians were enduring the test of time. Dr. Clough speaks hopefully of the present condition of affairs. Because of the fearfully hard times and the presence of cholera and the want of food, many had emigrated to more fertile regions, many had become half-discouraged, and some had ceased to try to lead Christian lives. But during the last three months Dr. Clough and his associates had visited hundreds of Christian hamlets, and after a few days' stay they found almost all the people wheeled into line and promised good things for the future. Since November last 382 have been baptized. Since the great ingathering a college has been established at Ongole, in which there are now 305 pupils, half of whom are Christians. The Girls' Boarding School has 190 pupils. The scheme to provide Christian teachers is therefore well under way.

TIBET.

MISS TAYLOR'S MISSION. — We have before reported the establishment of the advanced party of Miss Taylor's Tibet mission at Darjeeling, preparatory to entering that country whenever the way shall be opened. Recently much discussion has been aroused on account of the action of Sir Charles Elliott, lieutenant-governor of Bengal, in prohibiting this mission from entering Tibet. The ground on which this was done was not want of sympathy certainly with the undertaking, for Sir Charles Elliott has been a most faithful friend to all missionary work; but he deems it a want of good faith on the part of the British to use the trade permits agreed upon between the Tibetans and the Indian government, which were obtained with great difficulty, for the purpose of sheltering missionary operations which the Tibetans have persistently declined to receive. The *Missionary Record* of Edinburgh writes judiciously: "We most earnestly trust that the way may soon be opened for carrying the gospel into these Central Asian States; but the British Government in India can hardly be blamed for declining to let its treaties be utilized in the interests of missions in a way that destroys trust in its own good faith. There is surely a more excellent way of obtaining entrance for the gospel."

SUMATRA.

THE Rhenish *Société des Missions*, whose work among the Battak tribe has been remarkably successful, now counts about 29,000 converts; 3,229 of these were received in the year 1893.

CHINA.

A BIBLE FOR THE EMPEROR'S MOTHER. — The Christians of China intend to celebrate the sixtieth birthday of the emperor's mother by presenting her with a copy of the New Testament, splendidly bound. Subscriptions for this purpose have been organized throughout China to which the poorest are invited to contribute, if only by a half cent. It seems that the sixtieth birthday is considered in China the most important in human life; the time when a person enters the ranks of the elders and after which one may die without the death being considered the consequence of some spell or of special sins.

JAPAN.

A BUDDHIST ADDRESS. — *The Japan Mail* of August 4 reports the substance of an address made by Doki Horyu Shi, who is spoken of as a distinguished Buddhist priest, sent to the Parliament of Religions at Chicago as a representative of the Shingon sect of Buddhists. After the close of the Parliament this priest traveled widely through Europe and India and on reaching home was welcomed by a meeting of 200 priests and other adherents. Here are some of the statements in his speech which the *Mail* quotes from a vernacular paper: "The world's religious meeting at Chicago was undoubtedly undertaken with a motive of extending the influence of Christianity; but the result was contrary to the expectation of its promoters, for it only served the purpose of displaying the glory of Buddhism and of testifying to the world the superiority of the tenets of Buddhism to those of Christianity. As a result of this revelation, the attention of the American people has been strongly directed towards Buddhism, leading to the erection of Buddhist temples and images in many places lying along the coast of the Pacific." Mr. Doki stated that he was told that the Buddhists in the vicinity of Boston now numbered over 20,000! Affirming that Christianity is now declining in England, France, and Germany, he declares that, "side by side with this gradual decay of Christianity in Europe, Buddhism is steadily gaining ground, and there are many indications that it is going to replace Christianity. The people of Europe are indeed eager for the coming of Buddhist priests of Japan." But Mr. Doki spoke of the apathy of his coreligionists, declaring that "among the countless Buddhists found east of the Suez Canal there is not one who volunteers to undertake the important task of propagating the doctrine and of displaying the glory of this religion throughout the world. The priests of Asia are steadily degenerating. Both in China and in Japan they are lukewarm in their faith, are corrupt in conduct, and, far from having energy towards diffusing Buddhism in other countries, they are even incapable of upholding it in their own countries." This address is a singular comment upon the effect of the Parliament of Religions upon one representative of a non-Christian faith.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the Board: That it may be a source of spiritual blessing to the churches in the midst of which it is held; that it may kindle a new interest in the great work of missions; and that plans may be inaugurated for securing increased supplies for the carrying on of this work, so that the present needs of the missions shall be provided for, and more helpers may be sent into the field.

DEPARTURES.

August 7. From San Francisco, Miss Jane G. Evans, returning to the North China Mission.
 August 27. From Vancouver, Rev. Samuel C. Bartlett, Jr., and wife, and Miss M. A. Holbrook, M.D., returning to the Japan Mission; Mr. John L. Mateer and wife, Frank A. Waples, M.D., and wife, and Miss Susan F. Hinman, all to join the North China Mission; also, William L. Hall, M.D., and wife, to join the Shansi Mission.

August 28. From San Francisco, Rev. Charles R. Hager, M.D., and wife, and Miss Nellie M. Cheney, for the South China Mission; also, Rev. Charles E. Ewing and wife and Rev. George D. Wilder, to join the North China Mission. Mr. Wilder is accompanied by his mother.

August 29. From New York, Rev. Henry Fairbank and wife, returning to the Marathi Mission.

September 5. From New York, Miss Ilse C. Pohl and Miss Isabel Saunders, to join the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

August 20. At New York, Mrs. Bertha D. Stover, of the West Central African Mission.

August 26. At Boston, Rev. Lucien H. Adams, of the Central Turkey Mission.

September 10. At New York, Mrs. Martha J. Noyes and Miss Bessie B. Noyes, of the Madura Mission.

MARRIAGE.

September 5. At Putnam, Conn., Mr. Willard L. Beard, to Miss Ellen L. Kinney, both under appointment to the Foochow Mission.

ORDINATION.

September 11. At Huntington, Conn., Mr. William L. Beard, under appointment to the Foochow Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Christian Endeavor Convention in China. (See page 422.)
2. Woman's work near Peking. (See page 423.)
3. Work in an out-station in China. (See page 424.)
4. Spiritual festivals in India. (See page 418.)
5. Trials of a young convert. (See page 419.)
6. An Armenian pastor and the letter from his mother. (See page 428.)
7. Progress of the East Central African Mission. (See page 426.)
8. A village turning to Christianity. (See page 420.)

Donations Received in August.

MAINE.

Acton, James Garvin,	3 00
Bethel, 1st Cong. ch. and so.	25 00
Boothbay Harbor, Emily D. Thorpe,	5 00
East Otisfield, Mrs. Susan K. Loring,	5 00
Falmouth, 2d Cong. ch. and so.	10 00
Garland, Cong. ch. and so.	5 00
Gray, Cong. ch. and so.	10 00
Hallowell, South Cong. ch. and so., m. c.	20 00
Norridgewock, Cong. ch. and so.	33 60
Patten, Cong. ch. and so.	7 00
Phippsburg, Cong. ch. and so.	8 25
Portland, 2d Parish ch., to const. CHARLOTTE DUFFETT and ANNIE M. CONLEY, H. M., 390; State-st. ch., of which 25 from F. K. Swan, 325.	715 00
Presque Isle, Cong. ch. and so.	7 00
Saco, John F. Stearns,	5 00
Searsport, 1st Cong. ch. and so.	10 03
So. Bridgton, Cong. ch. and so.	5 25
So. Freeport, Cong. ch. and so.	40 15
Sumner, Cong. ch. and so.	5 00
Turner, Cong. ch. and so.	22 38
Wilton, Cong. ch. and so.	9 00
Windham, Cong. ch. and so.	7 30
Yarmouth, 1st Parish ch.	30 00
York, 1st Cong. ch. and so.	27 37--1,015 33

NEW HAMPSHIRE.

Atkinson, Cong. ch. and so.	28 11
Campton Village, A friend of missions,	3 00
Centre Ossipee, Cong. ch. and so.	6 75
Concord, Rev. N. F. Carter,	10 00

Croydon, Cong. ch. and so.	6 00
Gilsum, Cong. ch. and so.	5 00
Greenfield, Cong. ch. and so.	14 15
Greenland, Cong. ch. and so.	41 25
Hanover, Rev. S. C. Bartlett, D.D.	50 00
Harrisville, Cong. ch. and so.	7 25
Henniker, "Extra Mite,"	5 00
Hillsboro Bridge, Mrs. C. M. Burnham,	10 00
Hillsboro Centre, Cong. ch. and so. and Sab. sch.	7 00
Jaffrey, Cong. ch. and so.	25 00
Keene, 1st Cong. ch. and so., 25; A friend, 3,	28 00
Mason, C. B. Goodwin,	1 00
Milford, Cong. ch. and so.	45 00
Nashua, Edward Spalding,	100 00
Newmarket, Thos. H. Wiswall,	5 00
Orford, Cong. ch. and so.	5 00
Portsmouth, North Cong. ch. and so.	133 12
Plymouth, Charlotte A. Jellison,	10 00
Stratham, Cong. ch. and so.	34 00
Walpole, Cong. ch. and so.	36 30
West Lebanon, Cong. ch. and so.	10 00
Wolfeborough, 1st Cong. ch. and so., to const., with other dona., N. H. SCOTT, M.D., H. M.	12 32--638 25

Legacies — Amherst, Rev. Josiah G. Davis, D.D., by Edward Spalding, Ex'r,	1,000 00
Pelham, Mrs. Maria K. Gage,	500 00
Wilmot, Stephen Felch, by Geo. E. Shepard, Adm'r and Trustee, in part,	9,998 56--11,498 56

12,136 81

VERMONT.

Bennington Centre, 1st Cong. ch. and so.	84 00
Brattleboro, Centre Cong. ch. and so.	34 87
Dorset, Cong. ch. and so.	30 00
Hartford, Y.	22 00
Hubbardton, Cong. ch. and so.	4 00
Johnson, Cong. ch. and so.	30 00
Newbury, Cong. ch. and so.	10 25
Newport, 1st Cong. ch. and so.	15 44
Northfield, Cong. ch. and so.	13 67
Orwell, Cong. ch. and so.	32 22
Post Mills, Cong. ch. and so.	6 25
Richmond, Cong. ch. and so., 25;	
Friends, 30,	55 00
Rochester, A friend,	15 00
Rutland, Cong. ch. and so.	75 00
Salisbury, Cong. ch. and so.	7 50
Saxton's River, Cong. ch. and so.	24 00
St. Johnsbury, Mrs. Horace Fairbanks, 300; Franklin Fairbanks, to const. SELIM NEWELL and JOHN S. CAMERON, Jr., H. M., 250; Rev. C. F. Morse, 20,	570 00
Stowe, Cong. ch. and so.	43 62
Strafford, Cong. ch. and so.	60 00
Swanton, Cong. ch. and so.	11 30
Townshend, Ellen Ballard,	20 00
West Rutland, Cong. ch., F. A. Morse,	15 00
Woodstock, Cong. ch. and so.	96 70--1,281 82
<i>Legacies.</i> —Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	8 00

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	37 19
Amherst, South Cong. ch. and so., 12.25; Mabel Seelye, 20; Anna H. Seelye, 15,	47 25
Athol, Cong. ch. and so.	98 80
Auburndale, Cong. ch. and so., of which 79.93, m. c., 104.93; Extra, 50,	154 93
Beverly, Dane-st Cong. ch. and so., m. c.	5 02
Boston, Old South ch., 432.44; Winthrop ch. (Charlestown), 89.17; Highland ch. (Roxbury), 10; Shawmut ch., A friend, 5; A friend, 200; Frank L. Fuller, 50; Rev. M. H. Hitchcock, 15; X., 10,	811 61
Bradford, 1st Cong. ch. and so.	25 86
Braintree, Storrs Ladies' For. Miss. Soc., to const., with other dona., Mrs. D. W. CHILDS, H. M.	50 00
Brookline, Jas. S. Stone,	100 00
Charlemont, 1st Cong. ch. and so.	10 00
Chelsea, 3d Cong. ch. and so.	30 61
Chesterfield, Cong. ch. and so.	20 00
Concord, Trinitarian Cong. ch. and so.	31 00
Danvers, 1st ch.	41 00
Dedham, C. M.	2 00
Douglass, 1st Cong. ch. and so.	10 00
Edgartown, Cong. ch. and so.	10 00
Essex, Cong. ch. and so.	18 00
Fall River, Fowler ch.	31 60
Fitchburg, Rev. and Mrs. John Wood,	5 00
Frammingham, A friend,	100 00
Globe Village, A friend,	10 00
Greenfield, 2d Cong. ch. and so.	25 00
Greenwich, Cong. ch. and so.	20 18
Harvard, Rev. C. C. Torrey, 2; Mrs. Eaton, 2,	4 00
Haverhill, Riverside ch., 3; Fourth ch., 1.50,	4 50
Holyoke, 1st Cong. ch. and so.	36 60
Housatonic, Cong. ch. and so.	42 71
Hyde Park, 1st Cong. ch. and so., 33.40; Blue Hill Evan. Soc., 7.02; A friend, 25,	65 42
Lanesboro, Wm. Robinson, Cent-a-day Fund,	1 00
Lee, Cong. ch. and so.	420 00
Lexington Hancock Cong. ch. and so.	15 00
Linden, S. A. D.	5 00
Longmeadow, Gent's Benev. Ass'n,	3 90
Medford, Union Cong. ch. and so.	4 00
Middleborough, Central Cong. ch. and so.	95 91
Middlefield, Cong. ch., to const. Rev. LUCIEN C. KIMBALL, H. M.	50 00
Millbury, 1st Cong. ch. and so.	47 74
Monson, Cong. ch. and so.	17 56
Newburyport, Rev. John W. Dodge,	50 00
Newton Centre, 1st ch., Extra-cent-a-day Band,	16 00
Northampton, Edwards ch.	196 40
Oakdale, Charles T. White,	5 00
Pittsfield, Rev. and Mrs. Edward Strong, 25; J. S. Sears, 5,	30 00
Plainfield, Cong. ch. and so.	12 00
Plymouth, 4th Cong. ch. and so.	15 00
Quincy, Richard D. Chase,	25 00
Rockland, Cong. ch. and so.	25 00
Salem, South Cong. ch. and so., 114.47; A deceased friend, 45,	159 47
Saundersville, Cong. ch. and so.	3 00
Sheffield, Cong. ch. and so.	11 00
Shrewsbury, Cong. ch. and so.	14 25
Somerville, Broadway ch.	5 00
Southfield, Cong. ch. and so.	6 00
So. Deerfield, Cong. ch. and so.	40 05
So. Frammingham, Grace Cong. ch. and so.	74 81
So. Hadley, Mt. Holyoke College, Miss Mary F. Leach,	30 00
So. Hadley Falls, Cong. ch. and so.	9 87
So. Walpole, Missionary,	2 00
Springfield, Mrs. H. A. Southworth and daughter, 40; T. H. H., 25,	65 00
Upton, 1st Cong. ch. and so.	18 00
Uxbridge, Cong. ch. and so.	20 60
Wakefield, Cong. ch. and so.	102 04
Waltham, Trin. Cong. ch. and so., 10.10; Friends, 20,	30 10
Wareham, 1st Cong. ch. and so.	11 46
Westhampton, Cong. ch. and so.	19 11
West Medway, C. Albert Adams,	10 00
West Newbury, 1st Cong. ch. and so.	18 00
West Springfield, 1st Cong. ch. and so.	10 00
Whitinsville, Cong. ch. and so.	1,563 22
Wilmington, Cong. ch. and so.	2 14
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00
Worcester, Plymouth Cong. ch.	47 65
—, I. O., 10; A friend, 5,	15 00--5,370 96
Less from Woman's Miss. Assoc. of Central ch., Worcester, transferred to Jaffna Medical Mission Fund,	150 00
	5,220 96
<i>Legacies.</i> —Andover, Miss Mary P. Faulkner, by A. C. Russell, Ex'r,	410 25
Lowell, Miss Mary L. Shedd, by Otis A. Merrill, Ex'r,	500 00
Monson, Mrs. Sophia B. Holmes, by F. E. Morris, E. D. Cushman, and Esther R. Holmes, Ex's,	4,000 00
Natick, Rev. John F. Norton, by D. W. Farquhar, Adm'r,	300 00
Whitinsville, Wm. H. Whitin, by Edward Whitin,	500 00
Whitinsville, Mrs. Chas. P. Whitin, by Edward Whitin,	200 00--5,910 25
	11,131 21
RHODE ISLAND.	
Bristol; 1st Cong. ch. and so.	52 99
Central Falls, Cong. ch. and so.	43 74
Pawtucket, Cong. ch. and so.	200 00
Providence, Beneficent Cong. ch., 275; Pilgrim Cong. ch., 100,	375 00—671 73
CONNECTICUT.	
Branford, Cong. ch. and so.	24 00
Bridgeport, West End ch.	10 66
Clinton, A friend,	10 00
Colebrook, Sarah Carrington,	5 00
Collinsville, Cong. ch. and so.	17 00
Coventry, 1st Cong. ch. and so.	56 20
Danielsonville, H. N. Clemons,	5 00
Darien, Cong. ch. and so.	40 00
Eastford, Cong. ch. and so.	7 00
East Haddam, 1st Cong. ch. and so.	40 98
Easthampton, Cong. ch. and so.	25 06
Falls Village, Cong. ch. and so.	7 30
Frauklin, Cong. ch. and so.	5 00
Griswold, 1st Cong. ch. and so.	30 00

Groton, 1st Cong. ch. and so.	31 00
Hartford, Hartford Theol. Sem.	86 34
Harwinton, Cong. ch. and so.	7 81
Kensington, Miss F. A. Robbins,	10 00
Lebanon, Exeter Cong. ch. and so.,	
24; Goshen Cong. ch., Three friends,	
10; Liberty Hill Soc., 1,	35 00
Middletown, 1st Cong. ch. and so.	61 09
New Hartford, North Cong. ch. and so.	28 42
New Haven, College-st. Cong. ch., A	
friend,	100 00
New London, 1st Church of Christ,	
m. c.	13 72
New London Co., Friends,	200 00
Niantic, East Lyme Cong. ch. and so.	3 00
Norfolk, Cong. ch. and so.	500 00
No. Madison, Cong. ch. and so.	23 50
No. Stonington, 1st Cong. church and	
so.	75 00
Norwich, Park Cong. ch. and so., of	
which 614.43 toward support of Rev.	
J. H. DeForest, D.D.	3,876 26
Oronoque, Cong. ch. and so.	7 25
Preston, Cong. ch. and so.	14 00
Salisbury, Cong. ch. and so.	35 26
South Canaan, Cong. ch. and so.	9 25
South Glastonbury, H. D. Hale,	25 00
Stafford Springs, Friend,	1 00
Stratford, Cong. ch. and so., of which	
6.75 m. c.	36 75
Thomaston, 1st Cong. ch. and so.	12 76
Thompson, Cong. ch. and so.	35 64
Torrington, Cong. ch. and so.	20 00
Trumbull, Cong. ch. and so.	11 22
West Woodstock, Cong. ch. and so.	3 50
—, A friend,	100 00—5,644 97

<i>Legacies.</i> —Pomfret, Mrs. Zara G.	
Comstock, by Wm. E. Tolman,	
Ex'r,	100 00
Torrington, Geo. P. Roberts, by	
Henry Gay, Adm'r, bal. (prev.	
rec'd 1,900),	203 75
Windsor, William F. A. Sill, by	
Annie M. Sill, Ex'x,	500 00—803 75
	6,448 72

NEW YORK.

Angola, Miss A. H. Ames, for Japan-	
ese student,	5 00
Brooklyn, Church of the Pilgrims,	
J. L. P., 50; Julius Davenport,	
extra, for East Central Africa Mis-	
sion, 100,	150 00
Canisteo, Cent-a-Day Band,	8 00
Clear Creek, Cong. ch.	4 43
Fairport, Cong. ch.	28 00
Mount Kisco, B. Durham and family,	12 35
New York, Broadway Tabernacle,	
R. A. W. Bowen, extra, 300; Z.	
Stiles Ely, 1,000; G. G. Williams,	
125; Allan Bourn, 100; Rev. F. H.	
Marling, 25,	1,550 00
Norwich, Cong. ch., for Scudder	
Memo. Fund,	40 00
Orient, Cong. ch.	37 77
Panama, D. D. Swezey,	10 00
Patchogue, Daniel Brown, 10; Frances	
C. Brown, 10,	20 00
Phœnix, 1st Cong. ch.	35 00
Rochester, Geo. W. Davison,	25 00
Syracuse, Plymouth Cong. ch.	12 00
Utica, Welsh Cong. ch.	15 00—1,952 55
Less from Pilgrim ch. and Sab. sch.,	
New York City, transferred to	
Jaffna Med. Mis. Fund,	710 00
	1,242 55

<i>Legacies.</i> —New York City, John F.	
Delaplaine, by James Cruikshank	
and Talbot W. Chambers, Ex's,	
add'l, 4,000, less expenses,	3,750 00
	4,992 55

NEW JERSEY.

Atlantic Highlands, Mrs. Caroline L.	
Smith,	25 00
Chester, J. H. Cramm,	40 00

Montclair, 1st Cong. ch., Samuel	
Holmes, toward sup. Rev. and Mrs.	
J. D. Eaton and to const. HOLMES	
BECKWITH, H. M.	100 00
Victoria, E. K. Gray,	3 65—168 65

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	10 00
Jeffersonville, Francis Whiting,	25 00
—, A friend,	25 00—60 00

WEST VIRGINIA.

Huntington, Cong. ch.	7 25
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DISTRICT OF COLUMBIA.

Washington, Gen. E. Whittlesey,	50 00
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SOUTH CAROLINA.

Cheraw, Mrs. H. K. Robbins,	10 00
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GEORGIA.

Savannah, Pilgrim Cong. ch.	1 31
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FLORIDA.

St. Augustine, A. A. Stevens,	5 00
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LOUISIANA.

Rapides, Hemphill Cong. ch.	1 15
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TEXAS.

Palestine, Cong. ch.	15 00
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INDIANA.

Elkhart, Cong. ch.	11 50
Fort Wayne, Plymouth Cong. ch.	15 00—26 50

MISSOURI.

Sappington, Cong. ch., Ladies,	1 00
Springfield, Ger. Cong. ch., 5; Rev.	
J. F. Graf, 1.50,	6 50—7 50

OHIO.

Akron, West Hill Cong. ch.	10 00
Center Belpre, Porterfield Cong. ch.	7 00
Cleveland, Pilgrim Cong. ch., 90;	
Hough-ave. Cong. ch., 6.30; Mr.	
and Mrs. Hillis, for work in Ceylon,	
10,	106 30
Coolville, Cong. ch.	5 50
Kinsman, 1st Pres. and Cong. ch.	52 00
Madison, Centre Cong. ch.	10 00
Oberlin, 2d Cong. ch., 85.92; Mrs.	
E. B. Clark, 10,	95 92
Plain, Cong. ch. and Sab. sch.	7 75
Twinsburg, Cong. ch.	10 00
Ruggles, Cong. ch.	55 93—360 40

<i>Legacies.</i> —Cleveland, Maria T. Gay-	
lord, by J. W. W. Henderson,	
Adm'r,	592 00
	952 40

ILLINOIS.

Anna, Cong. ch.	2 00
Atkinson, Cong. ch.	6 41
Batavia, Cong. ch.	5 00
Byron, Cong. ch.	15 35
Chicago, Chicago Theol. Sem. (of	
which 5 from Rev. O. C. Grauer)	
for support of Rev. C. N. Ransom,	
492.56; South Cong. ch., 275.11;	
Duncan-ave. Cong. ch., 27.50;	
Union Park Cong. ch., 4.32; A	
friend, 25,	824 49
Creston, Cong. ch.	8 44
Evanston, Cong. ch.	25 00
Forrest, Cong. ch.	22 98
Geneva, C. H. Beers,	100 00
Godfrey, Cong. Church of Christ,	25 00
Granville, Cong. ch.	22 50
Gridley, Cong. ch.	7 00
Hampton, Cong. ch.	5 67
Henry, Cong. ch.	12 63

La Grange, 1st Cong. ch.	50 52
Lake Forest, Rev. W. A. Nichols,	20 00
Marshall, Cong. ch.	8 40
Rockford, Thos. D. Robertson,	50 00
Rock Falls, Cong. ch.	10 46
Roscoe, Cong. ch.	20 00
Thawville, Cong. ch.	3 50
Turner, Cong. ch., 40; Dr. James Bradley, 50, for Japan,	90 00
Wauponsee Grove, Cong. ch.	4 68
White Willow, Lewis Sherril,	10 00
Woodstock, Cong. ch.	12 00—1,362 03

MICHIGAN.

Bancroft, Cong. ch.	5 44
Benton Harbor, Cong. ch.	13 40
Coloma, Cong. ch.	3 00
Columbus, Cong. ch.	20 00
Douglas, Cong. ch.	6 45
Holbrook, Almon Gilbert,	1 00
Jackson, 1st Cong. ch.	65 00
Mulliken, Cong. ch.	7 50
Muskegon, 1st Cong. ch.	18 76
St. Johns, Cong. ch.	36 01
Watervliet, Cong. ch.	41 74
Ypsilanti, 1st Cong. ch.	20 90—239 20

WISCONSIN.

Ashland, Cong. ch.	20 21
Beloit, Rev. Homer W. Carter,	5 00
Bristol and Paris, Cong. ch.	19 15
Cashton, Cong. ch.	3 13
Dartford, Cong. ch.	18 22
Ellington, Cong. ch.	2 00
Genesee, Cong. ch., add'l,	3 00
Kinnickinnic, Cong. ch.	4 35
Leon, 1st Cong. ch.	6 70
Racine, Welsh Cong. ch.	19 20
Shiocton, Cong. ch.	3 00
Spring Green, Cong. ch.	1 41
Trempealeau, Cong. ch.	10 00
Whitewater, Cong. ch.	10 00—125 37

Legacies.—Milwaukee, E. D. Holton, by O. W. Robertson, W. E. Story, and Lucinda C. Holton, Ex's, 200 00

IOWA.

Burlington, Cong. ch.	47 70
Cedar Rapids, Rev. L. W. Winslow,	15 00
Cherokee, F. E. Whitmore,	100 00
Dubuque, 1st Cong. ch., Special,	10 00
Green Mountain, Cong. ch.	10 50
Grinnell, Cong. ch., of which 10 from a friend,	22 00
Iowa Falls, Cong. ch.	15 37
Lewis, Cong. ch.	2 00
Little Rock, Cong. ch.	5 00
Miles, Cong. ch.	26 70
Nashua, Cong. ch.	8 56
Newell, Cong. ch.	6 68
Old Man's Creek, Welsh Cong. ch.	14 15
Ottumwa, 1st Cong. ch.	20 60
Peterson, Cong. ch.	10 81
Rowen, Cong. ch.	5 00
Salem, Cong. ch.	6 33
Strawberry Point, Cong. ch.	11 50
Traer, Cong. ch.	55 00
Waverly, 1st Cong. ch.	9 10—411 00

MINNESOTA.

Ada, Cong. ch.	9 01
Alexandria, Cong. ch.	13 20
Hawley, Union ch.	4 52
Minneapolis, Vine Cong. ch.	6 00
Waseca, Cong. ch.	16 00—48 73

KANSAS.

Atchinson, Cong. ch.	12 00
Chapman, Cong. ch.	3 29
Kansas City, 1st Cong. ch.	21 96
Lawrence, Plymouth ch.	32 37
Plevna, Cong. ch.	6 18
Stockton, Cong. ch.	10 98—136 78

NEBRASKA.

Arberville, Cong. ch.	4 58
Aurora, Cong. ch.	25 00
Burwell, Cong. ch.	60
Clay Centre, Cong. ch.	14 78
Creighton, Cong. ch.	12 25
Hallam, W. H. Mis. Soc.	10 00
Indianola, Cong. ch.	11 63
Virginia, A friend,	25 00
York, 1st Cong. ch.	86 00—189 84

CALIFORNIA.

Cloverdale, Cong. ch.	15 00
Oakland, 1st Cong. ch., 325.33; Ply- mouth-ave. Cong. ch., 6.30,	331 63
Ontario, Cong. ch.	92 50
San Francisco, Plymouth Cong. ch. 22.25; Cong. Chinese Mis. Soc., 5; Edward Coleman, 100; Rev. Walter Frear, 25,	152 25
San José, Cong. ch.	33 25
Santa Cruz, Cong. ch.	33 35
Saratoga, Cong. ch.	16 75
Stockton, Rev. John C. Holbrook, D.D.,	5 00
Suisun, Cong. ch.	7 45—689 18

OREGON.

Forest Grove, Cong. ch.	8 00
Mount Tabor, Rev. W. B. Lee, D.D.	1 00
Pendleton, 1st Cong. ch.	4 00
Portland, Ebenezer ch.	7 25—20 25

COLORADO.

Littleton, Cong. ch.	4 75
Otis, Cong. ch.	7 62
Walsenburg, Rev. and Mrs. C. H. Bissell,	5 00—17 37

WASHINGTON.

Skokomish, Cong. ch.	13 10
Snohomish, Cong. ch.	10 00—23 10

NORTH DAKOTA.

Alexandria, Cong. ch.	5 00
Armour, Cong. ch.	9 00
Clive, Cong. ch.	1 25
Redfield, Cong. ch.	8 35
Ree Heights, Cong. ch.	1 40
Sanborn, Cong. ch.	2 20
Valley City, Cong. ch., 8; Getchell Cong. ch., 8,	16 00—43 20

SOUTH DAKOTA.

Hot Springs, 1st Cong. ch.	18 65
Springfield, Cong. ch.	2 00—20 65

MONTANA.

Big Timber, Cong. ch.	4 00
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WYOMING.

Cheyenne, 1st Cong. ch.	11 10
Sheridan, Cong. ch.	1 40—12 50

UTAH.

Salt Lake City, W. H. M. S. Union, for China,	17 00
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INDIAN TERRITORY.

Vinta, Cong. ch.	5 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

North China, Kalgan, Native church,	17 92
South China, Collection 1; Yung Hü, 6.61; Ng Hin-Kee, 64c.	8 25
South Africa, Natal, Umzumbe, Mrs. L. B. Bridgman,	9 75—35 92
<i>Legacies.</i> —North China, Kalgan, Naomi Diamant, add'l, by H. J. Bostwick, Adm'r,	549 47
	585 39

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part, 10,621 73
 For traveling expenses of missionaries
 and salaries of new missionaries, 3,242 55-13,864 28

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 3,445 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Gorham, The Little Neighbors, 5;
 So. Berwick, Y. P. S. C. E., Two Cents a
 Week Fund, 7.62, 12 62
 NEW HAMPSHIRE.—Centre Ossipee, Cong.
 Sab. sch., 4.50; Greenland, Cong. Sab.
 sch., 13.75, 18 25
 VERMONT.—East Braintree, Y. P. S. C. E.,
 6; North Bennington, Green Box Co. of
 Cong. Sab. sch., 27.12; Waterbury, Y. P.
 S. C. E., for Japan, 5, 38 12
 MASSACHUSETTS.—Boston, Y. P. S. C. E. of
 Village ch., 5; Hardwick, Cong. Sab.
 sch., 8; Linden, Y. P. S. C. E., for
 student at Marsh, 10; Marblehead, Cong.
 Sab. sch., Mr. Bell's Bible Class, for pupil,
 Marsh, 12.50; Plainfield, Cong. Sab. sch.,
 10.85; So. Deerfield, Cong. Sab. sch., 5,
 CONNECTICUT.—Bolton, Y. P. S. C. E., 2;
 Bristol, Cong. Sab. sch., 17.15; Griswold,
 Y. P. S. C. E. of 1st Cong. ch., 1.85,
 NEW YORK.—Gainesville, Y. P. S. C. E., 5;
 Middletown, 1st Cong. Sab. sch., 24.54,
 FLORIDA.—Port Orange, Junior C. E. S. of
 1st Cong. ch.,
 KENTUCKY.—Newport, Y. P. S. C. E. of
 York-st. Cong. ch., 5 00
 ILLINOIS.—Cnicag, Y. P. S. C. E. of Duncan-
 ave. Cong. ch., 3; Hermosa, Y. P. S. C.
 E., 5; Rock Falls, Y. P. S. C. E., 1.75;
 Seward, Cong. Sab. sch., 1.70; Stillman
 Valley, Y. P. S. C. E., 5.58,
 WISCONSIN.—Grand Rapids, Y. P. S. C. E.
 of 1st Cong. ch., 2.50; do., Junior C. E. S.
 of do., 6; Prentice, Junior C. E. S., of
 which 2 for China and 2 for India, 4; Trem-
 pealeau, Y. P. S. C. E., 2; Spring Green,
 Children's Mis. Soc., 1,
 IOWA.—Lewis, Y. P. S. C. E., 4; Salem, Y.
 P. S. C. E., 5; Traer, Cong. Sab. sch., 5;
 do., Y. P. S. C. E., 5,
 MINNESOTA.—Alexandria, Cong. Sab. sch.,
 NEBRASKA.—Creighton, Y. P. S. C. E., 2;
 Junior do., 75c.; Leigh, Y. P. S. C. E.,
 2.22, 4 97
 COLORADO.—Trinidad, Y. P. S. C. E., 7 85
 CANADA.—Quebec, Danville, Cong. Sab. sch.
 and Y. P. S. C. E., 3 41
 247 43

CHILDREN'S "MORNING STAR" MISSION.

NEW YORK.—Buffalo, 1st Cong. ch., for Mrs.
 Logan and family, 100; Flushing, Cong.
 Sab. sch., for *Morning Star*, 19.73, 119 73
 PENNSYLVANIA.—Allegheny, In memory of a
 little boy, 2 00
 MINNESOTA.—Northfield, Cong. Sab. sch.,
 for *Morning Star*, 19 82
 141 55

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Alfred, Y. P. S. C. E., for work
 care of Rev. Geo. T. Washburn, D.D., 15;
 New Gloucester, Cong. Sab. sch., Miss
 Lovewell's class, for boy, Okayama Or-
 phanage, 8; Portland, In memory of Hattie
 D. Liscomb, by her parents, for Mrs. S. W.
 Howland, 40, 63 00
 VERMONT.—Montpelier, Junior C. E. S., for
 scholarships, Yozgat, 10 00

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Chicago, Y. P. S. C. E. of 1st
 Cong. ch., 25; Kangley, Y. P. S. C. E., 5;
 South Chicago, Y. P. S. C. E. of 1st Cong.
 ch., 25, 55 00
 MICHIGAN.—Benton Harbor, Y. P. S. C. E.,
 11; Eaton Rapids, Y. P. S. C. E., 12.50, 23 50
 WISCONSIN.—Roberts, Y. P. S. C. E., 10 00
 IOWA.—Belle Plaine, Y. P. S. C. E., 12.50;
 Dubuque, Y. P. S. C. E. of Summit-st. ch.,
 12.50; Reinbeck, Y. P. S. C. E., 25, 50 00
 MINNESOTA.—Merriam Park, Y. P. S. C. E.
 of Olivet ch., 6 25
 KANSAS.—Lawrence, Y. P. S. C. E. of Ply-
 mouth ch., 25; Sylvan Grove, Y. P. S. C.
 E., 12.50, 37 50
 NEBRASKA.—Albion, Y. P. S. C. E., 13 00
 CALIFORNIA.—Auburn, Y. P. S. C. E., 5 00
 200 25

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Portland, "E," 100 00
 NEW HAMPSHIRE.—Lyme, Cong. ch., 5 00
 VERMONT.—St. Johnsbury, North Ch., A
 friend, 5 00
 MASSACHUSETTS.—Boston, Highland Ch.,
 10; do., Rev. Morton Dexter, 25; Littleton
 Common, A friend, 10; Saugus, A King's
 Daughter, 10, 55 00
 CONNECTICUT.—Cornwall, A friend, 5; Salis-
 bury, Cong. ch., 108.52; So. Glastonbury,
 A friend, 500, 613 52
 NEW YORK.—New York City, L. A. B., 10 00
 PENNSYLVANIA.—Jeffersonville, F. and H.
 Whiting, 20 00
 ILLINOIS.—Chicago, Rev. G. S. F. Savage,
 25; do., David Fales, 25; Oak Park,
 Ridgeland, Cong. ch., 26, 76 00
 MINNESOTA.—Minneapolis, Plymouth ch.,
 281.35; do., 1st ch., 47; do., Como-ave.
 ch., 46.40; do., Park-ave. ch., 45; do.,
 Fifth-ave. ch., 18; do., Pilgrim ch., 17; do.,
 Silver Lake ch., 10; do., Lyndale ch., 5;
 do., Lowry Hill ch., 3; do., Robbinsdale
 ch., 1.25; do., Vine ch., 1; do., W. H.
 Norris, 25, 500 00
 CALIFORNIA.—Oakland, Plymouth-ave. Cong.
 ch., Rev. George Moorar, D.D., 25 00
 1,409 52

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and
 teachers in Africa, 156 25

HOLLIS MOORE MEMORIAL TRUST.

Income for Pasumalai Seminary, by E. K.
 Alden, Residuary Legatee, 150 00

GORDON THEOLOGICAL SEMINARY,
TUNG-CHO, CHINA.

Income of endowment, 125 00

MISSION SCHOLARSHIPS.

Income of Dr. Hugh Miller scholarship, for
 Ahmednagar Theol. Sem'y, 82.28; Income
 of Norton Hubbard scholarship, for do., 40;
 Income Norman T. Leonard scholarship,
 for student in East Turkey, 55, 177 28

FROM JAFFNA MEDICAL MISSION FUND.

For salary of Dr. and Mrs. T. B. Scott, 12
 months, to June 30, 720 00

MASSACHUSETTS.—Boston, C. B. Botsford,
 for use of Rev. C. C. Tracy, 150; A lady,
 by N. G. C., for Exigency in India, 50;
 Extra-cent-a-day Band, Cong. House, for
 Wagolie school, 12; Brookline, George P.
 Davis, for Exigency in India, 25; Cam-
 pello, South Cong. Sab. sch., for work of
 Miss E. C. Wheeler, 4.74; Halifax, Miss
 M. J. Danforth, for Radhi, care of Miss

E. R. Bissell, 3; Milton, A friend, for use of Rev. W. P. Elwood, 10; for district school, care of Rev. W. P. Elwood, 35; for support of preacher, care of Rev. J. L. Fowle, 25; Newton Centre, S. F. Wilkins, for Rev. J. L. Fowle, add'l, for Amanuensis, 25; Newton Highlands, Y. P. S. C. E., for Bible-reader, care of Mrs. R. Winsor, 24; Northampton, Isaac Bridgman, for kindergarten, care of Miss M. J. Gleason, 30; Waquoit, A friend, for Exigency in India, 5; Worcester, A friend, for Exigency in India, 5.

CONNECTICUT. — Bridgeport, Y. P. S. C. E., and other friends in South ch., for use of Miss E. M. Barnum, 10; Danielsonville, Miss F. R. Ward, for school, care of Mrs. G. C. Knapp, 30; Farmington, 1st Cong. Sab. sch., for young man in Bitlis, care of Rev. G. P. Knapp, 45; Manchester, Lucy J. Ford, for work of Rev. A. W. Clark and Rev. J. S. Porter, 500; Terryville, Allentown Sab. sch., for peasant boy, Yozgat, 7.50; Waterbury, Sab. sch. of 1st Cong. ch., for kindergarten, Galatia, 27; —, G. Z., for Exigency in India, 100.

NEW YORK. — Angola, 1st Cong. ch., for Zaropopol Sarkisian, 25.67; Clayville, Woman's Mis. Soc., Cong. ch., for work of Rev. W. H. Noyes, 13; Clifton Springs, A friend, for Bardezag High School, 5; New York, Rev. W. S. Woolworth, for Exigency in India, 20; Stone Mills, Mrs. G. H. Bart, for famine relief, Erzroom District, 1.

NEW JERSEY. — Bloomfield, A friend, for Exigency in India, 50; Glen Ridge, Cong. ch., T. M. Nevius, for native preacher, Madura, 10.

PENNSYLVANIA. — Grove City, Y. P. S. C. E. of Bethany Cumberland Pres. ch., for Mr. Kawasake, care of Rev. M. L. Gordon, 15 00.

OHIO. — Cleveland, Fanny W. Low, for work, care of Mrs. W. S. Ament, 5; Wake-man, Cong. Sab. sch., for pupils, care of Miss E. T. Crosby, 17.50; Windham, Y. P. S. C. E., for pupil, care of Rev. J. P. Jones, 15.

ILLINOIS. — Chicago, Junior C. E. S., Ninth Pres. ch., for girl in school, Yozgat, 5; Rollo, Y. P. S. C. E., for pupil at Yozgat, 15; Shabbona, Y. P. S. C. E., for Okayama Orphanage, 12.

MICHIGAN. — Port Huron, Y. P. S. C. E. of 1st Cong. ch., for support of Garabed Oozoon Sarkisian, 25 00.

WISCONSIN. — Wauwatosa, Cong. ch., for support of Wen Leng, care of Rev. Chauncy Goodrich, 35 00.

IOWA. — Osage, Cong. ch., for medical work, care of Miss Ida Mellinger, 35 65.

MINNESOTA. — Minneapolis, Plymouth ch., for special needs of Mr. and Miss Abbott, Bombay, 260; —, Friends, for Girls' School, care of Miss M. A. King, 95.

CALIFORNIA. — Bakersfield, H. M. Michael-son, for use of Rev. O. P. Allen, 5; Pomo-na, Y. P. S. C. E. of Pilgrim Cong. ch., for boy in school, care of Mrs. H. M. Allen, 20.

ONTARIO, CANADA. — Goderich, Friends, by Emily Bichon, for famine relief, Erzroom District, 5 00.

ITALY. — Florence, A. D. F. Hamlin, for work at Marash, 5 00.

TURKEY. — Marash, Armenian friends, interest on endowment Thel. Sem'y, 50 00.

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For use Miss A. F. Stillson, 16 00
 For work of John Dube, 2 00
 For pupils, care of Miss E. C. Wheeler, 5 00
 For school, Bitlis, care of Mrs. G. C. Knapp, 3 21
 For support of Bhargirthi, 30 00

For use of Mrs. Karmarkar, 50 00
 For deficit for Bible-woman's Train-
 ing School, Ahmednagar, 15 00 — 121 21

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For church building, Philippopolis, 100 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For pupil, care of Miss M. F. Denton, 10 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

NEW HAMPSHIRE. — Amherst, Deacon E. D.

Boylston, 100 00

VERMONT. — Hardwick, Cong. ch. and Sab.

sch., 9 00

MASSACHUSETTS. — Bedford, Cong. Sab. sch.,

10; Boston, A friend, Eliot ch., 20; do.,

Junior C. E. S., Neponset, 3.40; Medford,

G. F. Davenport, 5; Salem, Crombie-st.

Sab. sch., 20; Taunton, Union Cong. ch.,

6.50; Wrentham, Cong. Sab. sch., 12.21,

CONNECTICUT. — Hartford, Junior C. E. S. of

Windsor-ave. Cong. ch., 5; do., Willing

Circle of King's Daughters, 5; —, A

few friends, 17,

NEW YORK. — Buffalo, Rev. W. S. Hubbell,

D.D., 5; Patchogue, Cong. Sab. sch., 2.70,

OHIO. — Claridon, Cong. Sab. sch., 30c;

Cleveland, Friends, by Miss S. L. Andrews,

60,

WISCONSIN. — Hartford, Cong. Sab. sch.,

12.50; do., Y. P. S. C. E., 12.50; do., J. C.

Denison, 25; Hayward, Y. P. S. C. E., 25;

Milwaukee, Junior C. E. S. of Plymouth

ch., 2.90,

IOWA. — Tabor, Rev. A. R. Thain, 25 00

384 01

Previously received and acknowledged

since September 1, 1893, 4,126 57

Received in August, as above, 384 01

Total receipts for the college, 4,510 58

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income for education of girls in Western
Turkey Mission schools, care of Rev. L. S.
Crawford, 50 00

WILLIAMS AND ANDRUS SCHOLARSHIP.

Income for pupils at Mardin, East Turkey, 70 89

THORNTON BIGELOW PENFIELD SCHOLARSHIP.

Income for students in Pasumalai Seminary,
India, 25 00

FROM JAFFNA MEDICAL MISSION FUND.

For hospital buildings in Jaffna, Ceylon, 4,777 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income in part for college expenses at Mars-
ovan, 440, and for alterations of building,
160, 600 00

FOR YOZGAT, CESAREA, MISSION FUND.

Collected by Rev. G. H. Krikorian.

VERMONT. — Bennington, Sab. sch. of 2d
 Cong. ch., 10; St. Johnsbury, Rev. Henry
 Fairbanks, 25, 35 00

MASSACHUSETTS. — Cambridge, Rev. A. McKenzie, D.D., 5; Chicopee Falls, Rev. Wm. Poor, 5; Great Barrington, Miss Helen Pixley, 5; Leicester, 1st Cong. ch., 9.25; Ludlow, Y. P. S. C. E., 10; Monson, Cong. ch. and Sab. sch., 15; No. Amherst, Rev. E. W. Gaylord, 2; do., Mrs. Geo. E. Fisher, 15; Northampton, 1st Cong. ch., 15.06; do., Edwards ch., 40; do., Smith College Mis. Soc., 11; do., Rev. Paul Van Dyke, 5; No. Brookfield, 1st Cong. ch., 15; Y. P. S. C. E. of do., 10; Palmer, Classes and individuals in 2d Cong. ch., 34.27; Peabody, Rev. and Mrs. Geo. A. Hall, 10; Pittsfield, 1st Cong. ch., 15; do., Miss M. E. Campbell, 25; do., Miss A. M. Campbell, 15; do., Mrs. F. K. Paddock, 5; do., Mrs. C. B. and Miss W. W. Redfield, 10; Princeton, Cong. ch. and Sab. sch., 12; So. Deerfield, Cong. ch., 8; So. Framingham, Grace Cong. Sab. sch., 12.54; So. Hadley Falls, Cong. ch., 30; Spencer, Mrs. Temple's Sab. sch. class, 15; do., E. Jones, 10; do., Mrs. O. J. Brewer, 5; Springfield, Hope ch., 7.50; Junior Soc. of do., 5; do., Jun. Aux. of 1st ch., 5; Chas. S. Mariott, 10; do., Geo. D. Chamberlain, 5; do., W. A. Lincoln, 5; do., Josiah McFatheries, 10; do., Prof. Chas. Jacobus, 5; do., Dea. Meekings, 2; do., Miss Carlisle, 5; do., Miss M. K. Stevens, 5; do., Mrs. E. P. Stevens, 5; do., Mrs. M. A. Hale, 5; do., Mrs. C. Merriam, 10; do., Mrs. Brewer, 5; do., Mrs. H. Spring, 5; do., Mrs. A. J. Waters, 2; Three Rivers, Junior Soc. of Un. Ev. ch., 25; Ware, A Bible class, East Cong. ch., 15; Westfield, 1st Cong. ch., 27.24; Williamsburg, Cong. ch., 11; Williamstown, —, 15; Worcester, Plymouth Sab. sch., 25; do., Salem-st. Sab. sch., 15; do., W. P. Hartorn, 2; do., C. D. C. Goddard, 2; do., Mary E. Averill, 1, 603 86	
CONNECTICUT. — Ellington, Cong. Sab. sch., 15; Farmington, 1st Cong. Sab. sch., 100.74; Hartford, Asylum Hill ch., 25; Sab. sch. of do., 45.65; do., Centre ch. Sab. sch., 25; do., Wethersfield-ave. ch., 5; do., Edward A. Smith, 20; do., Rev. A. E. Smith, 10; do., J. W. Cooke, 5; Litchfield, Friends, 83; New Haven, United ch., 16; do., Davenport, Cong. ch., 15; do., Friends, 25; Plymouth, Miss E. B. Wells, 10; Suffield, Mrs. A. R. Pierce, for the Pierce Phelps Memo. Gymnasium, 200; Talcottville, Cong. ch., 10; Torrington, Cong. ch., 10; Watertown, Cong. ch., 25.04; Sab. sch. of do., 10; West Winsted, 2d Cong. ch., 5.10; Sab. sch. of do., 10; Winsted, Misses Emeline and Sophronia Catlin, 10; do., Miss S. Catlin, 5; do., Mrs. M. E. Colt, 5; do., Addie Marsh, 2; do., C. D. Holmes, 10; do., F. H. Clark, 5, 707 53	
NEW YORK. — New York, Mrs. C. B. Tompkins, 25 00	
MICHIGAN. — Grand Rapids, Y. P. S. C. E. of 2d Cong. ch., 13; Hopkins, Ladies, 5; So. Haven, Cong. ch., 10; Webster, Sab. sch., 5, 33 00	
ILLINOIS. — Rockford, Kinwood-ave. ch., 5 00	
IOWA. — Algona, Y. P. S. C. E., 10 00	
KANSAS. — Chetopa, Mrs. Mary E. Devoe, 5 00	
CANADA. — Toronto, Olivet ch., 7.08; Northern Cong. ch., 5; Concord ch., 3.12; Mrs. J. S. Tod's class, 5; Miss Carrie Cathcart, 15; Mrs. James Leslie, 5; Various friends, 34.40, 74 60	
Less Mr. Krikorian's expenses of collection, 1,498 99	
Legacies received in August, 342 19	
1,156 80	
9,235 97	
Donations received in August, 49,702 02	
Legacies received in August, 23,312 03	
73,014 05	
Total from September 1, 1893, to August 31, 1894: Donations, \$483,108.25; Legacies, \$183,768.51=\$666,876.76.	

FOR JAFFNA MEDICAL MISSION FUND.

MASSACHUSETTS. — Holyoke, Kozen Soc. of 2d Cong. ch., 25; Wellesley, Friends, for hospital, 5; Worcester, Piedmont ch., for do., 9; do., Woman's Mis. Assoc. of Central ch., 150, 189 00	
NEW YORK. — Mt. Vernon, Mrs. E. A. Blakeman, for Helen Blakeman Memo., 12.50; New York, Pilgrim ch. and Sab. sch., 710; Poughkeepsie, Vassar College Y. W. C. A., for the Vassar College Hospital, Ceylon, 500, 1,222 50	
ILLINOIS. — Springfield, W. T. Reynolds, for nurse, 25 00	
SCOTLAND. — Edinburgh, G. C. Maclean, £13 =63.37; do., for men, 97.60, 160 97	
Previously acknowledged, 1,597 47	
7,278 35	
Less expended for dispensary and charges on medicines, etc., 694 26	
For Cottage Hospital, 500 00	
For hospital buildings, 4,777 00	
For salary of Dr. T. B. Scott from July 1, 1893, to June 30, 1894, 720 00=6,691 26	
587 09	

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

From Miss Anna Peacock, New York City, 100 00	
From Chris. End. Union, Ogden, Utah, 20 00	
From Miss Leitch, by Dr. Clark, £11-0-8, 53 79	
From G. C. Maclean, Edinburgh, £5, 24 38	
198 17	
Previously acknowledged, 6,794 65	
6,992 82	

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

From estate Jane Freese, by E. G. Tracy, 360 00	
From Mrs. Amelia Leonard, for Leonard scholarship, 300 00	
660 00	
Previously acknowledged, 22,077 62	
22,737 62	

FOR EUFRATES COLLEGE, HARPOOT, TURKEY.

MAINE. — Alfred, Cong. Sab. sch., 5; Ellsworth, Cong. ch., 25; Norridgewock, Rev. B. Tappan, for Wheeler Professorship, 10; Caroline F. Dole, 5, 45 00	
MASSACHUSETTS. — Boston, John N. Denison, 200; Wm. O. Grover, 100; J. J. Arakelian, for scholarship, 250; Charlestown, Winthrop ch., 50; Dorchester, 2d ch., 25; Florence, Y. P. S. C. E., 25; Lexington, Rev. Cyrus Hamlin, D.D., 5; Littleton, Two friends, 6; Mansfield, Cong. Sab. sch., 58.60; Newton, Joseph N. Bacon, for Wheeler Professorship, 20; Peabody, Hovhannes Tsoirgean, 10; Wareham, Y. P. S. C. E., 25, 774 60	
NEW YORK. — Brooklyn, Mrs. Augusta Smith, 5 00	
OHIO. — Columbus, H. S. Pashgian, for scholarship, 100 00	
NEBRASKA. — Auburn, Edward H. Dort, 5 00	
929 60	
Acknowledged to January, 1894, 71,509 03	
72,438 63	

JOSHUA W. DAVIS, Treasurer,

Sears Building, Boston.

September 1, 1894.

FOR YOUNG PEOPLE.

A WADALE FARMER.

BY REV. HENRY FAIRBANK, OF WADALE, INDIA.

THE picture given on the next page of "The Square of Wadale" represents a characteristic village scene in India.

In front are two buffaloes, which largely supply the people with milk. In the rear against the wall is a stone Maruti, the favorite god of these little villages. At the time this picture was taken he was without a roof over his head. Since then he has been housed, and the dwelling in which he stands, grim and silent, is a resthouse for travelers.



VILLAGE GOLDSMITHS.

In the centre of the square is a margossa or neem tree. Around it has been built a rude platform of mud and stone. Here the village people like to come and gossip. On one side the village carpenter makes plows and harrows, and fits together the posts and rafters that support the mud roofs of the mud-walled houses of the village.

Here also comes the goldsmith, when someone wants to sell him an ornament. Ornaments are the banks of these people, and goldsmiths the bankers. A group of these are represented in the picture above. Surplus earnings are put into ornaments of gold and silver. When anyone wants money he sells an orna-

ment. On three sides of the square are stores in which are sold dry goods and groceries; white cotton cloth for the men, from Manchester and Bombay; colored cotton and silk garments for the women, from native looms; thread



THE SQUARE OF WADALE.

and needles; grain, rice, dried apples, dates, cocoanuts, sugar, and all the spices and red peppers necessary for the indispensable curry. Most of the people in the picture are farmers. They are the backbone of this region. They pay the taxes, they support the carpenter, the blacksmith, and the storekeepers.

In this picture of the "Square" the second man from the right border, dressed

in white, is named Gangaram, of whom I will give a brief history. In the days of his youth, Wadale was a little village of some 300 people, and Gangaram and his brother were poor farmers, working hard and getting little. In 1888 we dedicated a building to serve as chapel and schoolhouse, which is shown in the third picture at the left. At that time Gangaram made a speech for the townspeople. "When the Saheb came to our village," he said, "he asked for earth to make the sun-dried brick for his house. We told him that he could have the mound where the Joshis (a tribe of wandering gypsies) buried their dead. We believed that the devils haunting that mound would come and eat up the Saheb. For seven years we waited for these. To-day we are glad that they never came."

At the time of this dedication the village had grown to double its former size and most of the farmers in it had been well prospered. Gangaram and his brother worked in partnership and during the famine years of 1876-78 had one fine crop of wheat. This they sold at a high price. Every year since, the saying has proved true, "To him that hath shall be given." At the time of Gangaram's death the two brothers were worth in land and cattle and ornaments and cash fully \$5,000, and were the envy of many of their own townsmen, some of whom were farm hands of Gangaram at two dollars a month. Gangaram's avarice grew with success. To get money and land became an absorbing passion. My father has told Gangaram that a copper cent held before his eyes would hide the whole world. He was not what you would call dishonest, but his grain was insufficiently threshed and insufficiently winnowed. He thus got quantity at the expense of quality. Much of this grain he would sell on long credit to the poor in the village. If anyone objected to the quality, the answer was: "If you don't want it, leave it." The poor wretch who had no other helper would gather up his grain and go. At reckoning time, woe to the man who had not his money ready to pay!

Any man in India who is successful in collecting debts must have a store of choice but emphatic words, must be deaf to entreaties and indifferent to signs of distress and want. Gangaram was not the equal of some creditors whom I have known, but he was generally successful in collecting his dues. In his home were two wives. The second one was taken because the first had no son. Daughter after daughter had come, unable to inherit the father's place in the village or to perform those religious rites which are the son's duty and privilege at the burial of a father. The missionary lady at Wadale kept Gangaram from this second marriage for a long time, but when she went to America for a visit he seized the opportunity and married a second wife. This wife had several sons. Strange to say, after the second marriage the first wife also had a son. The jealousy and discord in the household may be imagined.

In October, 1892, the only son of the first wife died of cholera. He was the one on whom by right the father's mantle should fall. Gangaram never recovered from the blow. He sat on the ground, refused food, and mourned until he became weak; and, catching cold, pneumonia followed and then quick consumption. It was at this time that I became intimate with him. Knowing that he was sick, I one day went to see if he would take medicine. He took it and also took from my hand an egg beaten up in milk. It was technically breaking caste, but Gangaram, sick and lonely, did not care. I visited him twice a day

for several days, giving him his medicine and beating up his egg and milk and having a little chat with him. Then for several days we were all away. The day we came back I went to see him. I found him sitting in an enclosure which he used at times for a stable. There in the open air he had tied a long rope from one post to another, and there he used to exercise, slowly tottering back and forth, holding the rope. "I have counted the days since you went," he said to me. I talked with him and then prayed for him. Though his eyes seemed always bent upon the earth and never turned to heaven, yet he seemed convinced of the truth of Christianity and of the reality of prayer.

At one meeting in the village I remember that of his own accord he asked the preacher to pray. This time I was touched as I looked up after the prayer to



SOME HOUSES IN THE VILLAGE OF WADALE.

find his eyes full of tears. A few days afterward I left with my family for America. I shall not forget my last call on him. In the midst of our conversation he stopped short and prayed that we might be carried over the water and brought back in safety. It was an unstudied, simple prayer that thrilled me because the sense of the power and presence of God throbbed in every word of it. A month or two after he died. I have wondered whether he did not pray often in those last days when he knew his end was approaching.

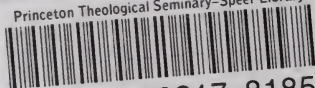
Gangaram's life contains very little worthy of mention except as we can find in it a hope that he and many others like him were and are struggling, however feebly, toward better things. He himself once answered those who were urging him to become a Christian by saying, "We Hindus have a great mountain before us, the mountain of caste. Through this we are slowly boring a tunnel. We are not through yet." I believe that Hinduism is gradually giving way, and that, sooner than perhaps we think, the tunnel out into light and life will be completed.

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